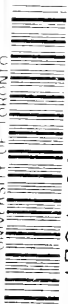
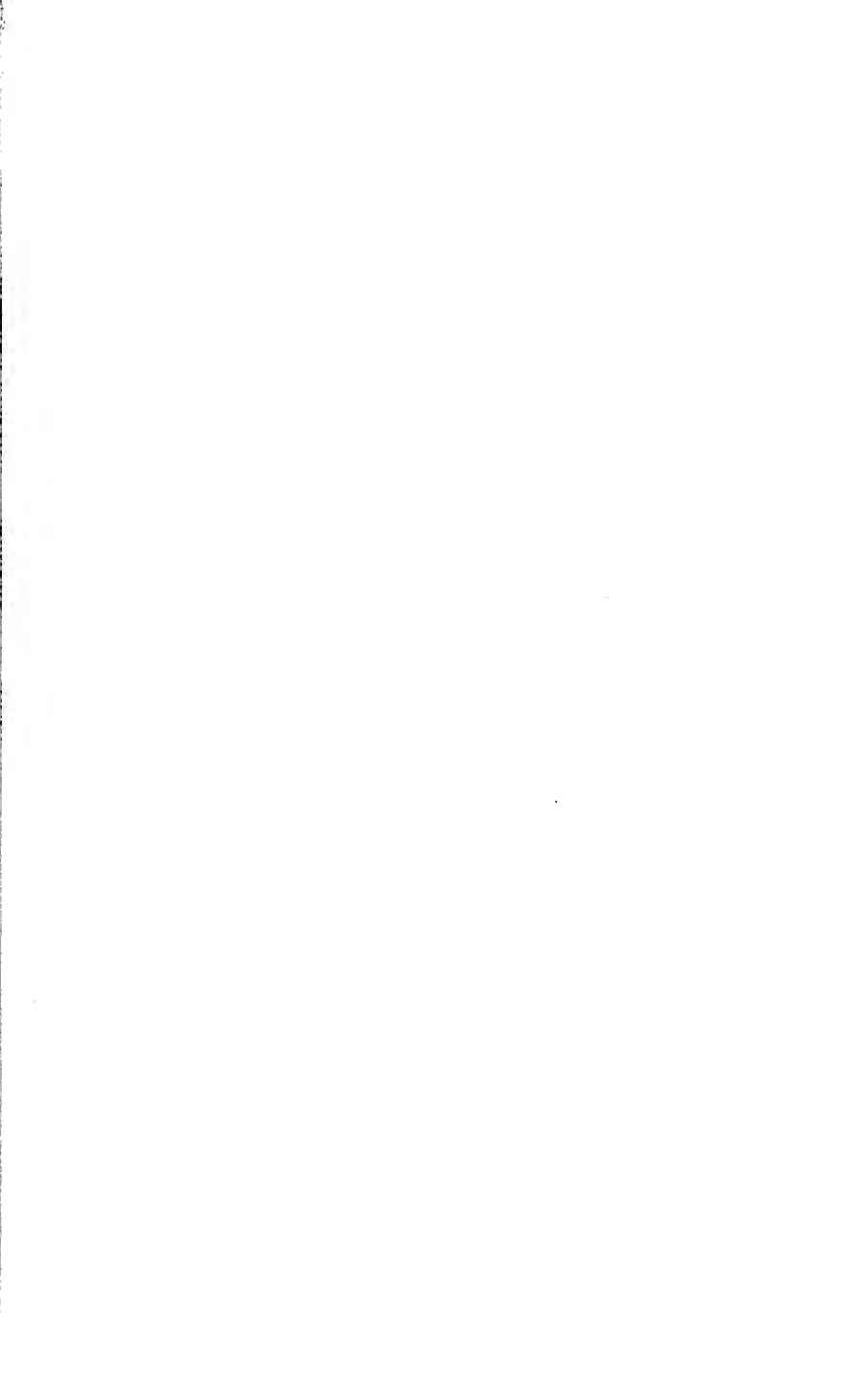


UNIVERSITY OF TORONTO



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Gali Meidenhad.

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Gali Meidenhad,

FROM MS. COTT. TITUS D. XVIII. FOL. 112C.

AN ALLITERATIVE HOMILY

OF THE

THIRTEENTH CENTURY.

EDITED BY

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FOREWORD.

His treatise on the high state of virginity contains so many coarse and repulsive passages, that it was laid out for printing without a modernized version; but the printer complained that the explanatory footnotes were a trouble to the compositors and an encumbrance on the page, and the translation became a last resource. The most objectionable portions have been Latinized.

In his praise of the virgin state, the author has given such way to his zeal, as to fall into frequent attacks on wedlock; and against them the editor has sometimes entered a lively protest. No age of Christianity has sanctioned any such condemnation of "marriage honourable in all," and, of right, holy. Where any fanatics ventured on such folly, they were quickly branded, by the truer sense of the church, as unsound. None, perhaps, in our days can be so ignorant as to declare in favour of those notions. In the earliest church a warning example is seen in Tertullianus, who, though a warm and able defender of the faith, lost all credit by adopting Montanist views. Among the advocates for purity, none can rival Origenes, who went to a length which he afterwards himself reprobated, and which his editor, Bishop Huet, found so little laudable, that he refused

to believe of his auðor þat he used þe knife, and will have it þat he resorted to refrigeratives, such as hemlock is said by Dioskorides to be. Yet Origenes, devotee as he was to þe “purity” doctrines, damns, wið a full and due sentence, partly in þe language of St. Paul, þose “forbidding to marry,” as holding “doctrines of devils;” and avers þat while celibacy is a state of grace, marriage is also, by just inference from þe apostolic language, a state of grace also. For þe readers full satisfaction, I add þe words of þe original: *Καὶ ἐπεὶ ὁ θεὸς συνέζευξε, διὰ τοῦτο χάρισμα ἐστὶν ἐν τοῖς ὑπὸ θεοῦ συνέζευγμένοις, ὅπερ ὁ Παῦλος ἐπίσταμενος, ἐπίσης τῷ εἶναι τὴν ἀγνὴν ἀγαμίαν χάρισμα, φησὶ καὶ τὸν κατὰ λόγον θεοῦ γάμον εἶναι χάρισμα, φάσκων θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς ἐμμαντόν· ἀλλ’ ἕκαστος ἴδιον ἔχει χάρισμα ἐκ θεοῦ, ὃς μὲν οὕτως, ὃς δὲ οὕτως.* He þen quotes Matth. xix. 6; 1 Tim. iv. 1, 2, 3, driving home his protest against such teachers as þe auðor of Hali Meidenhad by þe words *κωλύόντων οὐ πορνεύειν μόνον, ἀλλὰ καὶ γαμεῖν*, “forbidding not fornication merely, but even marriage.” Hence it is plain þat to speak evil of þe marriage estate is no tenet of any large body of Christians, or of þe early church, and in editing þis work it was fitting to declare a dissent from such teaching.

I assume, from þe tone of þe tract, its eager advocacy of nunneries and profession, its mixture of advice and authority, þat þe writer was of no less þan þe episcopal order. A probability is visible þat he was also þe auðor of þe Anceren Riwe, of þe life and passion of St. Margaret, St. Juliana, St. Kaðarine, of þe piece Si Sciret paterfamilias, of þe Oreisun of St. Mary, and of oþer tracts now lost. Þese are all in þe same homely, terse, eloquent English of þe former half of þe þirteenth century,

and are all of a devotional character, and almost all addressed to maidens, professed and veiled. Þe story of St. Margaret is distinctly named in þe Anceren Riwle as known to þe ladies to whom þe latter piece is addressed, and in þe tract now printed (p. 45) þe examples of St. Kaðarine, St. Margaret, St. Agnes, St. Juliana, St. Lucy, St. Cecilia are recommended.

If it be probable þat þe present tract is written by þe same hand, and addressed to þe same ladies as þe "Anceren Wisse," þen it is also probable þat þeir nunnery was at Tarante Kaines, in Dorsetshire, on þe Stour; for a Latin copy of þe Rule, at Oxford, in Magdalen College Library, has þe inscription, "*Hic incipit prohemium venerabilis Patris Magistri Simonis de Gandavo, Episcopi Sarum, in librum de vita solitaria quem scripsit sororibus suis anachoretis apud Tarente.*" Þe Latin Cottonian copy, Vitell. E. vii., once had, as appears from Smiths catalogue, 1696, þe following title or memorandum upon it, "*Regulæ vitæ Anachoretarum utriusque sexus scriptæ per Simonem de Gandavo, Episcopum Sarum in usum suarum sororum. Hunc librum Frater Robertus de Thorneton, quondam Prior, dedit claustralibus de Bardenay.*"

Mr. Morton sufficiently proved þat þe Latin is a translation from þe earlier English, and þe testimonies above may be reconciled wið þe date of þe language of þe English, by understanding Simon of Ghent to be þe auðor only of þe Latin version. He was bishop from 1297 to 1315.

It remains þat we imagine one of þe Poores, bishops successively of Sarum, Herbert from 1194 to 1215, and Richard from 1217 to 1229, to be þe writer of þe original English, addressed, we need not doubt, to ladies at Tarente, in Dorset. Richard, þe dean of Salisbury, was consecrated (1215) to

Chichester, and removed to Salisbury (1217), and Durham (1229), in which see he died (1237). Matthew Paris (p. 439) gives an edifying account of his death bed. The records of the foundation at Tarente are in no public repository, a few particulars only are mentioned by Dugdale: if they exist, they are in private hands, possibly those of the owners of the estates.

LONDON, JUNE, 1866.

HALI MEIDENHAD.

HOLY MAIDENHOOD.

[MODERNIZED.]

Text of the discourse.

Psalm xlv. 11.

What each word means.

Why he calls the maiden daughter.

She asks why he is so earnest.

He preaches to edification,

and meets supposed objections.

Audi filia et vide et inclina aurem tuam et obliviscere populum tuum et domum patris tui. David þe psalmist þus speaks in þe psalter to þe spouse of God, þat is, each maiden þat has maidens manners; and he saið: “Hear me, daughter, behold, and bend þine ear, and forget þy people and þy faþers house.” Take notice what each word here separately signifies. “Hear me, daughter,” he says. He calls her daughter, in order þat she may understand þat he is teaching her affectionately þe love of a better life, as a faþer should his daughter, and þat she may þe more cheerfully listen to him as a faþer. Hear me, precious daughter, þat is to say, diligently listen to me wið þe ears of þine head; “and behold,” þat is, open þe eyes of þine heart to understand. “And bend þine ear,” þat is, be buxom or obedient to my instruction. She may answer and say, What is þis lore þat þou admonishest so deeply, and teachest me so earnestly? Lo, þis, “Forget þy people and þy faþers house.” David calls þe assembly wiþin þee of fleshly ðoughts, þy people, þat lead and draw þee wið þeir prickings of fleshly corruptions to carnal lusts, and entice þee to marriage and to a husbands embraces, and make þee to ðink what a delight þere would be þerein. How much good might grow out of þe offspring of you two! Ah! false ðoughts, cease a suggestion þat defiles þy mouð; while þou settest forð all þat seems good, and concealest all þe bitter mischief þat lieð below, and all þe

HALI MEIDENHAD.

Audi filia et uide et inclina aurem tuam et obliviscere
populum tuum et domum patris tui.

Dauid þe salmwrihte

psalm, B.

spekeð iþe fauter

toward godef spuse

toward, B.

þat if euch meiden

þat haueð meidene þeawes.

⁊ seið. Her me dohter. Bihald ⁊ buh þin eare ⁊ forȝet

her, B.

ti folc ⁊ tine fader huf. Nim ȝeme hwat euch word beo

tines, B.

sunderliche to seggen. Jher me dohter he seið. Dohter

ant, B. which

he clepeð hire. for þi þat ha understonde þat he hire liues

reads so

luue luueliche leareð afe fader ah his dohter. ⁊ heo him

throughout.

afe fader þe bliðeluker lustni. Jher me deorewurðe dohter.

feader, B.

þat if ȝeorne lustne me wið earen of þin heaued. ⁊ bihald.

dcore, B.

þat if opene to vnderstonde þe ehne of þin heorte. And

[Fol. 112d.]

bei þin eare. þat if beo buhsom to mi lare. Ho mei onsweren

beauct, B.

⁊ feien. Hwat if nu þis lare þat tu nimest se deopliche.

⁊ leares me se ȝeorne? low þif. forȝet ti folc ⁊ tine fader

learst, B.

huf. þi folc he clepeð dauid þe oederunge inwið þe of flesch-

liche þoktes. þat leadeð þe ⁊ drahen wið hare pricunges

leadieð ⁊

of fleschliche fulðen to licomliche lustes. ⁊ eggeð þe to

dreacð, B.

brudlac ⁊ to weres cluppunge. ⁊ maken þe to þenchen hwuch

cluppunge, B.

delit were þrin. hwuch eife. þe richedom þat tes lauedis

hauen. Hu muche god mihte of inker streon waxen. A fals

folc of swikes read af ti muð uleð af þu scheawest forð al

þat God þunckeð ⁊ heleft al þat bitter bale þat ter lið

great loss þat þereby arises. Forget all þis people, my precious daughter, saið David ðe prophet, þat is, east out of þine heart all þese ðoughts. Þis is þe people of Babylon, þe army of þe devil in hell, þat is wið intent, to lead þe daughter of Sion, into þe service of þe world. Þe high tower of Jerusalem was sometime called Sion, and Sion in þe English language is as much as to say, high vision. And þis tower typifies þe elevated state of virginity, þat beholds as from on high, all widows and wedded women, boð of þem beneað it. For þese, as ðralls to þe flesh, desire þe service of þe world, and remain below on earð. But she stands ðrough her exalted life in þe high tower of Jerusalem, not below on earð, but from þe high tower in heaven. Þis is typified hereby. From þat Sion she looks down on all þe world below her, and by þe life of angels, þe heavenly one, þat she leads, þough in þe body she dwell on earð, she is, as it were, in Sion, þe high tower in heaven, free beyond þem all from all worldly vexations. Ah! þe people of Babylon þat I named just now, þe host of þe devil in hell, þat is, lusts of þe flesh and eggings on of þe fiend, ever war and warp towards þis tower for to east it adown, and draw into servitude þe maiden þat stands so high þerein, and hence is called daughter of Sion. And is she not really east down and drawn into servitude, þat of so very high a place, of so great dignity and such honour, as it is to be Gods spouse, Jesu Christs bride, leman of þe lord, before whom all kings bow, lady of all þe world, as he is Lord; like him in reverence, immaculate as he is, and as þe blessed maiden his precious moðer is; like his holy angels, þat observe his behests; so mistress of herself þat she need ðink nought of any oðer ðing but of her leman, wið true love to please him; for he will care for her, he þat hað taken heed of all þat she wants, while she rightly loved him wið true faið. Is not, as I said, she þen sorely east down and drawn into servitude, þat from so high elevation and so happy a freedom, shall descend so low into a man's service, as þat she shall have noðing as mistress of herself, and barter away the heavenly

He preaches with zeal.

He edifies.

Sion a high tower.

Maidens in more bliss than widows and wedded.

Babylon.

A nun has Jesus for bridegroom.

Marriage a thralldom.

under. 7 al þat muchele lure þat ter of arifeð. forȝet al þis {Fol. 113a.}
 fole deorewurðe dohter seið danið þe witeȝe. þat if þeos þeo, B.
 þohteſ warp ut of þin heorte. þis if Babiloneſ fole þe deueles
 here of helle. þat if umben for to leaden in to þe worldes
 þeowdom Syoneſ dohter. Syon waſ ſum hwile iclepet þe
 hehe tur of Jerusalem. And seið ſyon aſe muchel on
 engliſche leodene. aſe heh ſihðe. And bitacneð þiſ tur. þe
 hehſchipe of meidenhad þat bihald aſ of heh alle widewen hehneſſe, B.
 under hire 7 weddede baðe. for þeos aſ fleſches þralles
 beoð in worldes þeowdom 7 wuneð lahe on eorðe. Ah wunieð, B.
 heo ſtont þurh heh liſ iþe tur of ierusalem Nawt of lah T. defective.
 on eorðe; ah of þe hehe tur in heouene. þat if bitacned
 þurh þiſ. Of þat ſyon ha bihalt al þe world under hire. 7
 þurh englene liſlade 7 heuenlich þat leades þah ha licom-
 liche wunie up on eorðe. And if aſ in ſyon þe hehe tur of
 hevene freo ouer alle fram alle worldliche weanen. Ah {Fol. 113b.}
 babiloneſ fole þat ich ear nempnede þe deoueles here of
 helle. þat beoð fleſches luſtes 7 feondes egginge; weorreð
 7 warpeð eauer toward tiſ tur for to kaſten hit adun 7
 drahen hire in to þeowdom þat ſtand ſe hehe þerin. 7 if
 cleopet for þi ſyoneſ dohter. And niſ ha witerliche akaſt
 7 in to þeowdom idrahen þat of ſe ſwiðe heh ſtal. of ſe þe, B.
 muche dignete. 7 ſwuch wurðſchipe aſ hit if to beo godes
 ſpuſe. Jeſhu criſtes brude. þe lauerdes leofmon þat alle
 kinges buheð. of al þe world lauedi aſ he if of al lauerd.
 Jlich him in halfchipe. vnwemmet aſ he is. 7 tat eadi
 meiden hiſ deorewurðe moder. Jlich hiſ hali engles. þat
 hiſ heaſte halden. Se freo of hire ſelf. þat ha nawiht ne
 þarſ of oðer þing þenchen bute an of hire leofmon wið
 treowe luue ewemen. for he wile carien for hire þat ha
 haueð itaken to of al þat hire biheoueð hwil ha riht luueð
 him wið ſoðe bileaue. Niſ ha þenne ſarliche aſ ich ſeiðe
 ear akaſt. 7 in to þeowdom idrahen þat fram ſe muchel
 hehſeipe 7 ſe ſeli freodom ſehal lihte ſe lahe in to a monneſ
 þeowdom. ſwa þat ha naueð nawt freo of hire ſeluen. 7
 trukie for a mon of lam þe heuenliche lauerd. 7 lutlin hire

{Fol. 113c.}

If she marries
she loses her free-
dom and high
dignity.

lord for a man of clay, and lessen her ladyship, as much as her second husband is of less value and hað less possessions þan her former one had; and instead of being Gods bride and his lady daughter (for boð togeþer she is), shall become a servant under a man, and his ðrall, to do all and suffer all þat he pleases, go it howsoever hard wið her; and instead of such blessed security as she was in, and still might be under Gods guardianship, he shall put her to drudgery to manage house and hinds, and to so many troubles, to care for so many ðings, to endure vexations and anger and shame near every hour, to endure so many woes, for hire so poor as þe world ever pays at þe end. Is not þis to be verily cast down? Is not þis enough slavery in place of þe frolic freedom she had while she was Sions daughter? And yet herein is mingled no mention of þe heavenly losses, þat wiðout comparison pass all oðers. Surely so goes it. Serve God, and all ðings

She must serve
God alone.

shall turn for þe to good. Betake þyself to him truly, and þou shalt be free from all worldly vexations, nor may any evil harm þee; for, as St. Paul says, all ðings turn to good for þe good, nor can anyðing be wanting to þee þat honourest him þat ruleð all ðings wiðin þy breast. And such sweetness shalt þou find in his love and in his service, and have so much enjoyment þereof and liking in þine heart, þat þou wilt be unwilling to change þe state þou livest in, to be a crowned queen. So gracious is our Lord, who is not willing þat his chosen ones be wiðout þeir reward here. For þere is so much comfort in his grace; þat all þat þey see, suits þem well; and þough to anoðer man it may seem þat þey suffer hardships, it grieveð þem not, but seemeð to þem soft, and þey have more delight þerein þan any oðers have in þe satisfactions of þe world. Þis our Lord giveð þem as an earnest of þe eternal reward þat shall come afterwards. Þus Gods

Joy in God.

friends have all þe enjoyment of þis world, which þey have forsaken, in a wonderful manner, and heaven in þe end. Now then, on þe oðer side, betake þyself to þe world, and þou shalt find þat, in all cases, þe more þou hast, þe more þou shalt give in exchange; and, since þou wouldest not serve God, serve this fickle and frail world; and so þou shalt be oppressed under it, as its ðrall in a ðousand ways; to have in place of one satisfaction two disgusts, and to be so often made wretched by a worðless man, þat þou liest

Vexations in mar-
riage.

lafdifchipe afe muchel as hire latere were if laffe wurð 7
 leffe haueð þen hauede ear hire earre. 7 of godes brude.
 7 his freo dohter. for ba to eederes ha if; bicumeð þeow
 under mon 7 his þrel to don al 7 drehen þat him likeð. ne
 fitte hit hire se uuele. 7 of se feli fikernefle af ha was in 7
 mahte beon under Godes warde. deð hire in to drecchunge
 to dihten hus. 7 hinen 7 to se moni earmðen to carien for
 se feole þing Teonen þolien 7 gromen 7 sehomen umbe
 stunde. Drehen se moni wa for swa wac huire af te world
 forðelt eauer at ten ende. Nif þeos witerliche akast? Nis
 tis þeowdom inoh azain þat ilke freolaic þat ha hefde hwil
 ha was syones dohter and tah nif imunget her nawt of
 heouenliche luren þat passað alle oðre wiðuten eueninge.
 Sekerliche swa hit fareð. Serue Godd ane. 7 alle þinge
 sehulen þe turnen to gode. And tac þe to him treoweliche.
 7 tu sehalt beo freo fram alle worldliche weanen ne mei
 nan uuel harmen þe. for af sente pawel seið. Alle þinge
 turneð þe gode to god. ne mai na þing wonti þe þat herest
 him þat al welt in wið in þi breofte. And swuch swetnefle
 þu sehalt ifinden in his luue 7 in his seruise. 7 habbe se
 muche murhðe þrof 7 likinge ipin heorte. þat tu naldes
 chaungen þat tu liuest in for to beo ewen ierunet. Se
 hende if ure lauerd þat nule nawt þat hife icorene beon
 wiðute mede her. for se muche confort if in his grace. þat
 al ham sit þat ha seoð. and tah hit þunche oðre men þat
 ha drehen harde; hit ne greueð ham nawt ah þuncheð ham
 softe 7 habbeð mare delit þrin þen anie oðre habbeð
 ilikinge of þe worlde. þif ure lauerd giueð ham her af on
 erles of þe eche mede þat seh al cume þrafter. þus hauen
 godes freond al þe fruit of þis world þat ha forlaken
 habbeð. owunderliche wise. And heuene at ten ende. Nu
 þenne on oðer half. nim þe to þe worlde 7 eauer se þu
 mare haues se þe seh al mare trukie. 7 seruæn hwen þu
 naldes godd; þis fikele world 7 frakele. 7 sehalt beo fare
 iderued under hire af hire þral on a þusad wifen. Azaines
 an likinge; habben twa ofþunchunges. And se ofte beon

worlt, B.

[Fol. 113d.]

þah, B.

euenunge, B.

schule, B.
turne, B.

likunge, B.

nule he, B.

muchel, B.

[Fol. 114a.]

ei oðer, B.

ilicunge, B.

habbeð, B.

worlt, B.

trukien, B.

þusent, B.

-unge, B.

under, for nought or noðing, þat þou shalt loaþe þy life, and repent þy condition, þat ever þou putttest þyself into such a servitude for a worldly joy which þou expectedst to secure, and (in reality) hast found þerein sorrow and misery rife. And þat which þou supposedst to be gold is turned to brass, and it is not at all such as þy people, of whom I spake above, promised thou shouldst find. Now þou seest þat þey have tricked þee as traitors; for under a shew of happiness, instead of joy þou hast often hell here, and except þou snatch þyself away, mayst expect þe future hell. Ask þese queens, þese rich countesses, þese saucy ladies, about þeir mode of life. Truly, truly, if þey rightly beðink þemselves and acknowledge the truð, I shall have þem for witnesses þat þey are licking honey off þorns. Þey buy all þe sweetness wið two proportions of bitter, and furþer on in þis writing þat shall be openly shewn. It is by no means all gold þat glitters in þat station, þough no man knows but þemselves what often pains þem. When it is þus wið þe rich, what ðinkest þou of þe poor, þat are indifferently dowered and ill provided for, as almost all gentlewomen now are in þe world, þat have not wherewið to buy þemselves a bridegroom of þeir own rank, and give þemselves into servitude to a man of low esteem wið all þat þey have? Wellaway! Jesu! what unworþy chaffer! Well were it for þem, were þey on þe day of þeir bridal borne to be buried! Þefore, seely maiden, forget þy people, as David biddeð. Do away þe ðoughts þat prick þy heart ðrough carnal lusts, and teach þee and edge þee on toward a suchlike servitude for fleshly filðinesses; forget also þy faðers house, as David afterwards admonishes. Þy faðer he ealleð þe impure deed þat begat þee of þy moðer; idem illud carnis incendium; ardentem istum pruritum carnalis concupiscentiæ, qui opus istud odiosum præcessit, commercium istud ferinum, copulam istam impudicam, sordes istius facti putidi atque pravi. It is however in wedlock some ways to be tolerated, as men shall by and bye hear. If þou askest why God created such a ðing to be, I answer þee: God created it never such; but Adam and Eve turned it to be such by þeir sin, and marred our nature; þat is, it is þe house of immorality, and has

Ask rich ladies
of their manner
of life.

Undowered
maidens not
easily married.

He insists on his
text.

Too gross and
false for weak
sisters.

Ita episcopus
noster, quasi
Montanista hæ-
reticus, nuptias
sanctissimas
vituperat.
Scripture inter-
polated.
Mentiris, epis-
cope.

imaket arm of an eðeliche mon þat tu list under. for noht earm, B.
 oðer nohtunge; þat te schal laði þi lif ⁊ bireowe þat sið
 þat tu eauer dides te into swuch þeowdom for worldliche [Fol. 114b.]
 wunne þat tu wendes to biȝeten. ⁊ hauest ifunden weane wendest, B.
 þrin. ⁊ wondraðe riue. And if þat tu wendeð gold; wontreðe, B.
 iwurðen to meafiling. ⁊ nis nawt af ti folc of hwam ispec meastlung, B.
 þruppe bihet te to ifinden. Nu þu seð þat ha habbeð
 itricchet te af treitres. for under weole in wunne stude þu
 hauest her ofte helle. ⁊ bute þu wið breide þe; bredes te
 þat oder. Afke þes ewenes. þes riche cuntalles þes modie
 lafdis of hare liflade. Soðliche soðliche ȝif ha biþencheð
 ham riht ⁊ enawlecheð soð; Ich habbe ham to witneffe
 ha lickeð huni of þornes. ha buggen al þat fwete wið twa
 dale of bittre. ⁊ tat schal forðre ipis writ beon openliche
 ischeawet. Nis hit nower neh gold al þat ter schineð. nat
 tah na mon bute ham self hwat ham flicheð ofte. Hwen [Fol. 114c.]
 þus if of þe riche. hwat wenest tu of the poure þat beoð
 wacliche ȝeouen and biðet ueele as gentille wimmen mest
 alle nu oworlde. þat nabbeð hwerwið buggen ham brud-
 gume onont ham ⁊ ȝeoueð ham in to þeowdom of an eðe-
 liker mon wið al þat ha habbeð. Weilawei ieshu godd
 hwuch unwurðe chaffere wel were ham weren ha on hare
 brudlakes dei iboren to biburien. for þi feli meiden forȝet ti
 folc as dauis bit. Do awei þe þohtes þat priken þin heorte
 þurh licomliche lustes. ⁊ leareð þe and eggeð toward þulli
 þeowdom for fleschliche fulðen. forȝet ec þi fader hus af
 dauis read þrafter. þi fader he cleopeð þat unþeaw þat
 streonede þe of þi moder. þat ilke unhende flesches brune.
 þat bearninde ȝeðe of þat licomliche lust. before þat wlate-
 fulle were. þat beafeliche æderinge. þat schomelese som-
 nunge. þat fulðe of fulðe stinkende ⁊ untohe dede. Hit
 if tah in wedlac summes weis to þolien af men schal after me, B.
 iheren ȝif þu askes hwi godd schop swuch þing to beon. beonne, B.
 Ich þe onswerie. Godd ne schop hit neauer swuch. Ah
 Adam ⁊ euc turnden hit to beo swuch þurh hare sumne. ⁊
 merden ure cunde. þat if tis unþeawes hus. ⁊ haueð mare
 tit B. omits.

be more harm in it. Pere is all too much lordliness
 and mastery þerein, in þis nature þus marred, which
 David þus called þy faðers house, þat is, þe lust of
 lechery þat ruleð þerein. Forget, and go out of it wið a
 Gods grace to hearty will, and God will, after þat will, give þee a strengð
 subdue lust. assuredly from his dear grace. Pere needs not but þat þou
 will and let God work. Have trust in his help. þou
 shalt beseech him for noþing good, nor begin anyþing þat
 he will not end it. Ever await his grace, and overcome
 wið help of it þat same weak nature þat draweð into ser-
 vitude and casteð so many into miry filð. Et concupiscet,
 A spiritual bride- etc. And þen will, saið David, þe king desire þy beauty ;
 groom. þe king of all kings will desire þee for his leman ; and þen
 þou, seely maiden, þat art allotted to him wið þe grace of
 maidenhood, break not þou þat seal þat sealeð you togeðer.
 Retain þy name by which þou art wedded to him, nor ever
 quit for a lust and for a trumpery delight of a moment þat
 same þing þat may never be recovered. Maidenhood is a
 Lost maidenhood treasure þat, if it be once lost, will never again be found.
 irrecoverable. Maidenhood is þe bloom þat, if it be once foully plucked,
 It sometimes never again sprouteð up ; but þough it wiðer some time
 loses some of its wið various ðoughts, it never may grow after þat. Maid-
 beauty by evil enhood is þe star þat if it be once gone out of þe east
 thoughts ; adown to þe west, never again ariseð. Maidenhood is a
 but once lost is grace granted þee from heaven ; if ever þou put it away
 never found. once, never shalt þou recover such anoðer, for maidenhood
 is queen of heaven and þe faið of þe world, by which we
 Some transcen- are protected. Tis a virtue above all virtues, and to Christ
 dental doctrine. þe most acceptable of all. Whence þou hast, maiden, ever
 preciousely to guard it ; for it is so high a þing and so
 very dear to God, and so acceptable. Hence it is a loss
 þat is beyond recovery. If it is dear to God, þat is, so like
 himself, no wonder : for he is þe loveliest þing, and wið-
 out every breach, and was ever, and is, pure beyond all
 þings, and loveð purity beyond all þings. And what is a
 more lovesome þing and more to be extolled among earðly
 þings þan þe virtue of maidenhood ? Wiðout breach and
 High flying no- pure, taken from himself, who makeð out of an earðly
 tions.

harm if al to muchel lauerddom ⁊ meistrice þrinne þis cunde muche, B.
 imerred tuf þat d̥s clepeð þus ti faderes hus. þat if te lust
 of leccherie þat rixleð þer wið inne. forȝet ⁊ ga ut þrof
 wið wil of þin heorte. ⁊ godd wile after þe wil ȝeoue þe
 streng̃e sikerliche of his deore grace. ne þarf þe bute wilnen
 ⁊ lete godd wurchen. Hauē trust on his help. ne schal tu
 na þing godes biſechen ne bigunnen. þat he hit nule enden luuen, B. for
bigunnen.
[Fol. 115a.]
 cauer bide his grace. ⁊ ouerkum wið hire help þat ilke
 wake cunde þat draheð into þeowdom ⁊ into fulðe fen-
 niliche akasteð ſe monie. At concupiſcet rex decorem
 tu[um]. Ant þenne wile ſeið d̥s þe king wilni þi wlite.
 þe king of alle kinges deſire þe to leofmon. ⁊ þu þenne
 ſeli meiden þat art ilote to him wið meidenhades menſke. iloten, B.
 ne brec þu nawt tat ſeil þat ſeiled inc to eaderes. hald ti
 nome þurh hwam þu art to him iweddēt. ne leaſ þu neauer
 for a luſt ⁊ for an eðelich delit of an hond hwile þat ilke
 þing þat ne mei neuer beon acouered. Meidenhad if trefor þe, B.
 þat beo hit eanes forloren. ne beð hit neauer ifunden.
 Meidenhad is te bloſme. þat beo ha eanes fulliche forcoruen.
 ne ſpruteð ha neauer eft. Ah þah ha falewi ſum chere
 mid miſliche þohtes. Ha mei eft greuen neauer þe latere. [Fol. 115b.]
þonkes, B.
 Meidenhad if te ſteorre þat beo ha eanes of þe eaſt igan
 adun to þe weſt. neauer eft ne ariſeð ha. Meidenhad if iþe, B.
 tat an ȝeoue iȝettēt te of heouene. do þu hit eanes awei. ne
 ſchal tu neauer nan oðer al ſwuch acoueren for meidenhad
 if heuene cwen ⁊ worldes aleſneſſe þurh hwan þe beon aleſendneſſe, B.
 iburhen. mihte ouer alle mihtes ⁊ ewemeſt criſt of alle. for
 þi þu a heſt meiden ſe deorewurdliche to witen hit. for hit
 if ſe heh þing ⁊ ſe ſwiðe leof godd ⁊ ſe liewurðe. forþi
 hit if an lure þat if wiðute coueringe. ȝif hit if godd leof
 þat if him ſelf ſwa ilich. hit nis na wunder for he if leof-
 lukeſt þing. ⁊ wiðuten cauer euch bruche ⁊ weſ cauer ⁊ buten, B.
þinge, B.
 if cleane ouer alle þing. ⁊ ouer alle þing h̃aeð cleanneſſe.
 And hwat is luſſumre þing ⁊ mare to herien bimong eorð-
 liche þinges þen þe mihte of meidenhad bute bruche and [Fol. 115c.]
þing, B.
 cleane ibroiden on himſeluen. þat makeð of eorðlich mon

man or woman a heavenly angel, out of a lowly one an exalted one, out of a foe a friend, a help out of what harmeð. Our flesh is our foe, and debases and harmeð us as it defileð us. But if it keep itself wiðout offence, pure, it is our very good friend and help, out of true service; for in it and througħ it þou earnest, maiden, to be equal to angels in þe high bliss of heaven, and in þe presence of God justified, in case þou ledest þeir life in þe frail flesh wiðout frailty. An angel and a maiden are equal in virtue of maidenhoods excellence, þough in blessedness þey are yet separate and divided. And þough þe maidenhood of þem be þe more blessed now, þine it demands þe more strengð to preserve, and it shall be requited wið a higher reward. Þis virtue is þe only one þat in þis mortal life sheweð in its estate of þe bliss immortal in þe blessed land, where bride takeð not bridegroom, nor bridegroom bride, and which teacheð here on earð, in its mode of life, þe lifeleading of heaven; and in þis world, which is called a land of unlikeness, maintaineð her conduct in þe likeness of þe heavenly nature, þough she be an outlaw þerefrom, and in a frame of clay and in a body of a beast, almost lives as a heavenly angel. Is not þis virtue much to be extolled by all? Þis is besides þe virtue þat holds our frail vessel, þat is our feeble flesh, as St. Paul teaches, in entire holiness. And as þe sweet unguent and expensive beyond oðers, which is yclept balm, preserves þe dead carcass which is þerewið rubbed from rotting, so doð maidenhood a maidens living flesh, maintain wiðout stain all her limbs and her senses, her sight and hearing, her taste and smelling, and every limbs feeling; so þat þey spoil not, nor melt away þrough carnal lusts in þe filð of þe flesh. So þat God hað þrough his grace granted so much love, þat þey be not like þem of whom it is written by þe profet þat þey in þeir filð rotted like boars. Þat is to say, every woman þat is her husbands slave, and liveð in filð, he and she boð. But it is not said of þese þat þey rot þerein if þey lawfully hold to þeir wedlock. But þe same sorry wretches þat, unwedded, wallow in þe same foul mire, are þe devils boars, who rides þem and spurs þem to do all þat he will. Þese wallow in mire, and rot away þerein, till þey arise þrough

Our flesh may be
our friend.

A maiden as good
as an angel.

Purity the only
heavenly virtue.

Maidenhood is
balm.

No scripture war-
rant to disparage
wedlock.

It is libertines
who do wrong.

7 wummon. heouene engel. of heane. hine. of fa freond.
 help. of þatte harmeð. Vre flesh if ure fa. 7 heaneð uf
 7 harmeð se ofte af ha uf fuleð. Ah 3if þat ha wit hire
 wiðute bruche cleane. ha if uf fwiðe god freond 7 help of
 treowe hure. for in hire 7 þurh hire þu of earnest meiden
 to beo engle euening ipe he3e blisse of heuene. 7 wið God on engle, B.
 rihte hwen þu hare liflade iþi bruchele flesh wiðute bruche bute, B.
 leadeð. engel 7 meiden beon euening in uertu of meiden- iuertu i, B.
 hades mihte þah eadineße ha twinni 3ette 7 to tweane.
 And tah hare meidenhad beo eadiure nuðe. þin if te mare
 strengðe to halden. 7 schal wið mare mede beon þe for- deadliche, B.
 zulden. Þis mihte if þat an þat iþis deadlich lif scheapeð [Fol. 115d.]
 in hire estat of þe blisse undeadlich iþat eadi lond af brud brude, B.
 ne nimeð gume. ne brudgume bruide. 7 techeð her on
 eorðe in hire liflade þe liflade of heuene. 7 iþis world þat
 if icleopet lond of unlicneße athalt hire burðe ilicneße of
 heuenliche cunde þah ha beo utlahe þrof 7 in licome of heouenlich, B.
 lam 7 in beastes bodi neh liueð heuenlich engel. Nif tif illicome, B.
 mihte of alle fwiðe to herien. Þis if 3et þe uertu þat halt
 ure bruchele feat þat if ure feble flesh as sente pawel
 leareð in hal halineße. And af tat fwote smirles 7 deoreft
 of oðre þat if icleopet basme. wit þat deade licome þat if
 ter wið ifmittet from rotunge. alþwa deð meidenhad ismiret, B.
 meidenef cwike flesh wiðute wemmunge halt alle hire
 limen 7 hire fif wittes. sihðe 7 heringe. smeechunge 7 smeal-
 lunge 7 euch limes felunge. þat ha ne merren ne formcal
 ten þurh licomliche lustes i fleðhes fulðe þat godd haueð
 þurh his grace se muche luue vnneð þat ha ne beoð of þa
 iliche bi hwam hit if iwriten þus þurh þe prophete þat ha
 in hare wurðunge as caueres forroteden. þat if cauereuch
 wif þat if hire were þral 7 liueð iwurðinge he 7 hoe
 baðe. Ah nif hit nawt bi þeose iscid þat ha forrotieð
 þrin 3if ha hare wedlac laheliche halden. Ah þa ilke fari
 wreeches þat iþat ilke fule wurðinge unweddede walewið.
 beoð þe deueles caueres þat rit ham 7 spureð ham to don
 al þat he wile. þeos walewið in wurðinge 7 forroteð þrin
 fleschliche, B.
 [Fol. 116a.]
 iinnen, B.
 haldeð, B.
 þe ipe, B.
 forrotieð, B.

repentance, and heal þemselves by a true shrift and by amends made. Blessed maiden! understand in how high dignity þe virtue of maidenhood holds þee. But þe higher þou standest, þe more sorely be afraid to fall from so high a degree, as þe fall is so much þe worse. Þe spiteful devil has his eyes on þee, so high mountēd up towards heaven þrough maidenhoods power, which to him is þe most odious of virtues; for þrough our Ladys maidenhood, who began it first, þe maiden Mary, he lost þe dominion over mankind on earð, and þus also hell was robbed of its prey, and heaven will be filled. She sees þee follow her steps; maiden, do as she did, who offered her maidenhood first to our Lord, when he chose her among all women to be his moþer, and by her maidenhood redeem all mankind. Now þe old fiend beholdeð þee, and seeð þee stand in þis virtue so high, like to her, and her Son too, as an angel in heaven in maidenhoods grace; and he swelleð wið rage, and shooteð night and day his arrows, dipt in a venomous unguent, toward þy heart, to wound þee wið weakness of will, and make þee to fall, as Christ forbad þee to do. And ever as þou standest stronglier against him, so out of vexation and rage he þe madlier warred; for þe more odious it seems to him to be overcome: þat a þing so feeble as flesh is, and especially þat of women, shall overpass him. Every will of þe flesh, and every lust of lechery þat ariseð in þy heart is þe fiends arrow. But it woundeð not except it fasten on þee, and remain so long þat þou wish þat þy will were carried into excecution. While þy intellect stands firm, and chastiseð þy will, so þat þy lust bear þee not to what would be agreeable to þee, it harmeð þee not, nor soileð þy soul, for intellect is her shield, under Gods grace. While þe shield is hole, þat is, þe wisdom of þy wit, so þat it break not nor bend, þough þy fleshly will be under it false; and do as it please, þe fiends arrows fly away again upon himself. And observe for what reason: our bodys lust is þe fiends fosterechild; our intellect is Gods daughter, and boð are wiðin us; hence, þere is a conflict, and needs must be always, for þey cease never more, while here wed well, to war one wið oðer. But 'tis well wið him, who followeð wit, God's daughter, for

The devil would
cast maidens
from their high
state.

Mary the virgin.

The devil beholds
thee with rage.

Does not like to
be defeated by a
woman.

Reason Gods
messenger.

a þat ha arifen þurh birewfunge ⁊ healen ham wið soð
ſchrift ⁊ wið deadbote. Eadi meiden underſtonð in hu
heh dignete þe mihte of meidenhad halt te. Ah ſe þu
herre ſtondeſt. beo farre offearet to fallen for ſe herre degre.
ſe þe ſal is wurfe. þe ondfule deucl bihalt te ſe hehe [Fol. 116b.]
iſtihen toward heuene þurh meidenhades mihte þat him iſt
mihte laðeſt for þurh ure laſdi meidenhad þat hit bigon
earſt þe meiden marie. he forleas te lauerddom on moneun
on eorðe. ⁊ weſ helle irobbed ⁊ heuene beð ifulled. He
ſeð þe folhen hire treoden. meiden gan af heo dude þat
offrede hire meidenhad earſt to ure lauerd for hwen þat he
cheas hire bimong alle wimmen for to beon his moder. ⁊
þurh hire meidenhad moneun aleſen. nu bihalt te alde
feond ⁊ ſeoð þe in þiſ mihte ſtonden ſe hehe ilich hire. ⁊
hire ſune af engel in heuene in meidenhades menſke. ⁊ to
ſwolleð of grome. ⁊ ſchoteð niht ⁊ dai hiſe carewen
idrenete of an attri haliwei toward tin heorte to wundi þe
wið wac wil ⁊ makien to fallen af criſt te forbede. And [Fol. 116c.]
eauer ſe þu ſtrongluker ſtondeſt aȝain him. ſe he o tene ⁊
ogrome wodeluker weorreð. for ſwa muchel þe hokerlucher
him þuncheð to beon ouereumen þat þing ſe feble as fleſch
iſ. ⁊ nomeliſe of wummon; ſchal him ouerſtiken. Eucl
fleſchef wil ⁊ luſt of leccherie þat ariſeð iþin herte; iſ þe
feondes flan. Ah hit ne wundeð þe nawt bute hit feſtni
oþe. ⁊ leaue ſe longe þat tu waldeſt þat ti wil were ibroht
to werke. Hwil þi wit atſtonð ⁊ chaiſteð þi wil. þat ti
luſt ne beore þe to þat te leſ were; ne harmeð hit te
nawiht. ne ſuleð þi ſawle for wit iſ hire ſeheld under
godeſ grace. Hwil þe ſeheld iſ hal þat iſ te wiſdom of þi
wit. þat hit ne breke ne beie. þah þi fleſchliche wil falſ beo
þer under ⁊ walde as hire luſte; þe feondes flan fleoð awei
aȝain on him ſeluen. And loke hwarfore. vre licomes luſt
iſ te feondes foſter. vre wit iſ godes dohter ⁊ baðe beoð
uſ inwið. for þi þer iſ a ſeht. ⁊ mot beon aȝa nede for ne
trukeð neauer mare hwil we here wunieð weorre ham
bitwenen. Ah wel iſ him þat folheð wit godeſ dohter. for

[Fol. 116b.]

iſtihe, B.

þe, B.

þe, B.

his, B.

[Fol. 116c.]

muche, B.

fleſchlich, B.

ſla, B.

edſtent, B.

þes, B.

[Fol. 116d.]

þes, B.

she holds wið maidenhood þat is her sister. But on þe
 Lechery against
 reason. oðer side, þy will, out of carnal lust, holdeð wið lechery,
 which is þe devils offspring, as she is, as sin is her moðer.
 Lechery makes war on maidenhood wið þe help of þe
 fleshly will, and warreð in þis wise. Her first support is
 The lechery of
 the eyes. sight; if þou gazest often intently upon any man, lechery
 anon prepares herself to make war on þy virginity, and
 Of conversation. first peers upon it face to face. Speech is her second help.
 If afterwards ye talk togeðer in an idle way, and speak of
 unprofitable matters, lechery saið, "Shew me þe grace of þy
 maidenhood," and draws it towards mischief, and þreatens
 to do it shame and harm afterwards. And she keeps her
 Of kisses. promise, for soon þe kiss comeð, þat is her ðird support;
 þen lechery, to shame and to disgrace, spits in maiden-
 hoods face. Þe fourð support towards ruining maiden-
 Of romping. hood is improper handling. Guard her, þen. For if ye þen
 put hands in any place improperly, þen lechery smiteð on
 þe virtue of maidenhood, and woundeð it sore: at last it
 Then is virginity
 lost. giveð þat dreary deed, þat dint of deað. Wellaway! for
 þat rueful work. Never doð maidenhood come alive again
 after þat wound. Whosoever þat should þen see how þe
 The angels dis-
 turbed, the devils
 dance. angels are fluttered, who see þeir sister so sorrowfully
 fallen, and how þe devils hop and laugh aloud, and beat
 þeir hands togeðer, stony were his heart if it melted not
 in tears. Ware þee, seely maiden. It is said þat opportu-
 nity makes þe ðief. Flee from and carefully avoid all
 þings of which þis irremediable loss may arise; þat is, first
 Avoid opportu-
 nity. of all, þe place and þe time, þat might induce þee to do
 amiss. Against oðer immoralities men may fight standing.
 But against lechery, þou must turn þe back, if þou wilt
 Flee. overcome, and fight by retreating. And in truð if þou
 þinkest and lookest up towards þe great reward þat
 awaiteð maidenhood, þou wilt pass lightly by, and blipely
 endure þe damage þat þou sufferest as regards þy fleshly
 will, and carnal lust, which þou restrainest here, and in a
 while wilt leave, for bliss þat comeð þerefrom, wiþout any
 ending. And what is þe bliss? Lo, God himself saið þrough
 þe profet, "Þey þat have cast off from þem þe lusts of þe
 flesh and keep my sabbað," þat is to say, keep þem resting

ha halt wið meidenhad þat if hire fuster. Ah þi wil on
 oðer half of þat licomliche luſt halt wið leecheſie. þat if
 þe deoueleſ ſtreon af heo if. ⁊ ſunne hire moder. Leecheſie
 o meidenhad wið help of fleſchliche wil; weorreð o þif
 wife. Hire forme fulſt if ſihðe. ȝif þu bihaldeſ ofte ſtike-
 linde on eni mon; leecheſie ananriht greiðeð hire wið þat
 to weorren oþi meidenhad. ⁊ ſeeheð earſt upon hire nebbe
 to nebbe. Speche if hire oðer help. ȝif ȝe þrafter þenne
 ſpeken togedere folliche. ⁊ talkeð of unnet. leecheſie ſeið
 ſcho me þe menike of þi meidenhad. ⁊ takeð hire al to
 wundre ⁊ þreat to don hire ſchome. ⁊ harmen þrafter. ⁊
 hald hire foreward. for ſone ſe eos cumeð forð þat if hire
 þridde fulſt; þenne ſpit leecheſie to ſchome ⁊ to biſmere
 meidenhad oþe nebbe. þe feorðe fulſt to merre meidenhad
 þat if unhende ſelunge. wite hire þenne. for ȝif ȝe þenne
 hondlen ow in ani ſtude untoheliche. þenne ſmit leecheſie
 oþe mihte of meidenhad ⁊ wundeð hire fare. þat dreori
 dede on ende ȝiueð þat deaðes dunt. Weila þat reowðe.
 ne acwikeð neauer meidenhad after þat wunde. Hwa þat
 ſche þenne hu þe engles beoð ifweamed þat feoð hare
 fuster ſwa forhfulliche afallet. And te deoueles hoppen ⁊
 kenchinde beaten hondes to eaderes; ſtani were his heorte
 ȝif ha ne mealte iteares. Wite þe ſeli meiden. Man ſeið
 þat eiſe makeð þeof. fleh alle thingeſ ⁊ forbuh ȝerne þat
 tus unboteliche lure of mahe ariſen. þat if on alre earſt þe
 ſtude ⁊ te time þat mahten bringe þe on miſ for to donne.
 Wið oðre unþeawef men mai ſtondinde ſekten. Ah ȝain
 leecheſie þu moſt turne þe rug ȝif þu wult ouereumen ⁊
 wið fluht ſekten. And ſoðeſ ȝif þu þencheſ ⁊ bihaldeſt on
 heh to ward te muclele mede þat meidenhad abideð; þu
 wult lete lehtliche. ⁊ abeore bliðeliche þe derf þat tu
 dreheſt onont ti fleſchliche wil ⁊ ti lieomeſ luſt þat tu
 forbereſ her. ⁊ ane hwile leaueſt for bliſſe þat cumeð þrof
 wiðuten ani ende. And hwuch is te bliſſe; low godd
 himſelf ſeið þurh þe prophete. þeo þat habbið fram ham
 icoruen fleſcheſ luſtes ⁊ haldeð mine ſabaz þat if halden

stikelunge, B.

[Fol. 117a.]

hondlið, B.

Wei þe, B.

þe, B.

[Fol. 117b.]
Me, B.

þencheſt, B.

þe, B.

þe, B.

forcoruen, B.

- from fleshly work and hold to my covenant, "I promise hem," he saið, "to give hem in my kingdom a place and a name better þan of sons and of daughters." Who could wish for more? Who can þink of þe weal, þe joy and þe bliss, þe exalted nature of þe reward, which þese same few words comprehend? "I will," he saið, "give hem a place and a name better þan of sons and of daughters." Such is his promise, and it is as þough it were promised hem to sing wið angels, whose fellows þey are, by þeir heavenly mode of life, þough as yet here þey dwell in þe flesh on earð. To sing þat sweet song and þat heavenly music, especially merry, which no saints may sing, but maidens only, in heaven: and to follow God Almighty, full of every good, whiðersoever he turneð, as þe oðers must not, þough þey all be his sons and his daughters. Nor do any of þe oðers wear crowns, nor can þeir beauty, nor can þeir vestments compare to þeirs, þe maidens, so immeasurably bright þey be, and sheen to look on. And what shall be þeir song, þeirs alone, and þeir progress after God, whiðersoever he turneð? and þeir condition so fair beyond all oðers? Understand and take heed. All þeir song in heaven is to þank God for his grace and goodness. Þe wedded þank him þat when þey would have fallen at once utterly downwards, þey fell not utterly (so) down, for wedlock preserved hem, þat same law which God hað established for þe unstrong. For well our Lord knew þat all could not maintain þemselves in þe height of þe grace of maidenhood: but he said when he spake þercof, "Not all," quoð he, "receive þis word. Whosoever can receive it, let him receive it, I counsel him," quoð he. What God commands is one þing, what he counsels is anoðer. What þings he commands hem a man must needs keep, if he will be saved, and þey are common alike to all men alive: his counsels are of high matters, and are to his dearest friends, which are vile in þis world and hard to fulfil, þough light to all who have a due love towards him and a true faið. But whosoever keepeð þese counsels, earneð a measure of heavenly reward filled overfull and running over. Such is þe counsel
- Isaiah lvi. 5.
- Dwells on the text, interpreting it of the after life.
- Turns it to maidens.
- Rev. xiv. 9.
- An insight into heaven.
- What song in heaven treats of.
- Matt. xix. 12.
- Distinction between duties of obligation and that which is more expedient.

ham ireste from þat fleschliche were. ⁊ halden me foreward; [Fol. 117c.]
Jeh behate ham he seið imi kineriche to ȝiuen ham stude haldeð, B.
⁊ betere nome þen sunen ⁊ dohtren. Hwa mihte wilni
mare; Eunuchus qui seruauerit sabbata mea &c. Hwa mei
þence þe weole. þe winne ⁊ te blisse þe lichscipe of þe
mede þat tif ilke lut wordes bieluppen abuten Jehulle he becluppeð, B.
seið ȝeouen ham stude ⁊ nome betere þen sunen ⁊ dohtren.
þulli biheaste ⁊ hit if ilich þat þat ham if bihaten to
singen wið engles hwaf felahes ha beoð þurh liflade of
heuene. þat ȝet þer he wuneð fleschliche on eorðe to singe þe, B.
þat swote song ⁊ þat englene dream ut nune muric þat
nane halwes ne mahen bute meidenes ane singen in heuene. nan habbe ne
⁊ folhen godd almihti euh godes ful hwider se he eauer mei, B.
wendeð af þe oðre ne mahen nawt þah ha beon alle hife his, B.
sunnen ⁊ alle hife dehtren. Ne nan of þe oðres erunen ne
hare wlite. ne hare weden ne mahen euenen to hare se unimete [Fol. 117d.]
brihte ha beoð ⁊ sehene to biſeon on. And hwat bið hare
anes song. ⁊ after godd hare anes gong. hwider se he eauer ȝong, B.
turneð? and hare fare so feire beforen alle oðre? Under-
ſtond ⁊ nim ȝeme. Al hare song in heuene if for to þonki herien, B.
godd of his grace ⁊ of his goddede. þe iweddede þonken þonkið, B.
him þat ha lanhure hwen ha alles walden fallen duneward;
ne fellen nawt wið alle adun for wedlae ham ikepte þat þe, B.
ilke lahe þat godd haueð iſtald for þe unſtronge. for wel þe, B.
wiſe ure lauerd þat alle ne mihten nawt halden iþe hehe
of meidenhades mihte. ah ſeide þa he ſpce þrof Non omnes
capiunt hoc uerbum Ne underneomeð nawt quoð he þiſ underuoð, B.
ilke word alle. Qui potest capere capiat. Hwaſe hit me
underncomen; underneome ich reade qð he. Oðer if þat
godd hat; ⁊ oðer if tat he reades. þa ilke þinges þat he reat, B.
hat; þeo mot mon nede halden þat wile beon iburhen. ⁊ [Fol. 118a.]
þeo beon to alle men oliue iliche meane. hiſ reades beoð of
hali þing. ⁊ to hiſ leouest friend þe lut iþis worlde. ⁊
derue beoð to fullen ⁊ lihte þah hwaſe haueð riht luue to
him ⁊ treowe bileauc. Ah hwaſe haſt þa; he earneð him
ouerfullet ful ⁊ ouercominde met of heuenliche mede.

- Maidenhood not a command, but a recommendation. of maidenhood, which God commandeð not, but counsels. Whosoever will be one of þe troop of his dearest friends, and as it were his darling, let him do his counsel and earn himself crown upon crown. So Saint Paul giveð counsel
- 1 Cor. vii. 26. to maidens to be as he was, and saið þat it is well for þem who so can keep þemselves: nor does he order it any oðerwise. For always as aught is more precious, it is harder to preserve. And if it were commanded and yet not observed, þe breach would be deadly sin. Hence was wedlock legalised in holy church as a bed for þe sick, to sustain þe unstrong, so þat noþing can stand in þe high hill so near to heaven as þe virtue of maidenhood. Þis, þen, is þe song of þem who are in þe law of wedlock, to þank God and glorify him, for þat he at once prepared þem, when þey fell short of maidenhoods elevation, to alight in such a place þat þey were not hurt, þough þey were brought lower, and þat whatsoever in þat got hurt þey should heal wið almsdeeds. Þis, þen, þe wedded sing, þat þrough Gods goodness and mercy of his grace, þough þey have driven downwards, þey halt in wedlock and softly alight in þe bed of its law, for whosoever falleð out of the grace of maidenhood so þat þe curtained bed of wedlock hold þem not, drive down to þe earð so terribly þat þey are dashed limb from limb: boð joint and muscle. Þese shall never sing a song in heaven, but shall sing þe song of þe lamenter evermore in hell, except repentance raise þem to life, and þey heal þemselves wið true shrift and repentance, for if þey are in þe circle of þe widowed, and must in þe circle of þe widowed
- Wedlock lawful for the weak. Song of praise by the wedded.
- Wedlock less spiritual than maidenhood. Song of the widowed.
- Fornicators. Song of the maidens.
- Sing before þe wedded in heaven, þis þen is þeir song to glorify þeir lord, and þank him heartily þat his power kept þem chaste in purity, þat þey had tried þe filð of þe flesh, and þat he had granted þem in þis world to amend þeir sins. Sweet are þese songs. But þe maidens song is altogeðer unlike þese, being common to þem wið angels. Music beyond all music in heaven. In þeir circle is God himself; and his dear moðer, þe precious maiden, is hidden in þat blessed company of gleaming maidens: nor may any but þey dance and sing, for þat is ever þeir song, to þank God and glorify him þat he gave þem so much grace from himself, þat for him þey renounced every earðly

Swuch if meidenhades read þat godd ne hat nawt; ah read. Hwuch se wile beon of þe lut of his leoueste freond
 ⁊ af his deore derling; don his read ⁊ earnin him crune
 upo crune. Alſwa ſente pawel ȝiueð read to meidenes. to þe meidenes
 beon as he was. ⁊ seið þat wel if ham þat ſwa ham mahen beoð, B.
 halden. ne hat he hit nan oðref weis. for eauer ſe deore oþer, B.
 þing. ſe if derure to biwitene. And ȝif hit were ihaten ⁊
 nawt ta ihalden; þe bruche were deadliche ſunne. for þi was [Fol. 118b.]
 wedlac ilahet in hali chirche af bed to ſeke. to ihente þe
 unſtronge. þat ne mahten nawt ſtonden in þe hehe hul ⁊ ſe þene mahen, B.
 neh heuene af meidenhades mihte. Þiſ if tenne hare ſong þenne, B.
 þat beon ilahe of wedlac. þonki godd ⁊ herien þat he
 greiðede ham lanhure þa ha walden of meidenes helſcipe.
 a ſwuch ſtude in to lihten þat ha neren nawt ihurt þah ha
 weren ilahet. And hwat ſe ha þrin hurten ham; wið
 ealmes deden healden. Þis ſingeð þenne iweddede. þat ha
 þurh godes milec ⁊ merci of his grace þa ha driuen dune-
 ward; i wedlac at ſtutten. ⁊ in þe bed of his lahe ſofteliche
 lihten. for hwaſe ſwa falleð of meidenhedes menſke þat
 wedlakef heueld bed nawt ham ne ihente; ſe ſerliche ha heuel, B.
 driuen dun to þe corðe þat al ham if tolimet lið ba ⁊ lire.
 þeos ne ſchulen neauer ſong ſingen in heuene ah ſchulen
 weimeres leod ai mare in helle. bute ȝif bireowſinge areare [Fol. 118c.]
 ham to liue. ⁊ heale ham wið ſoð ſchrift ⁊ wið deadbote.
 for ȝif ha beoð iwidewene ring. ⁊ ſchulen iwidewene ring
 biſore þe iweddede ſingen in heuene þat if tenne hare ſong
 to herien hare drihtin ⁊ þonken him ȝeorne þat hiſ mihte
 ham icleanſchipe chaſte after þaþha heſden ifondet fleſchef
 fulðe. ⁊ ȝettede ham iwif world to bete hare ſunnen. Swote beten, B.
 beoð þeos ſongef. Ah al if meidenes ſong unlich þeoſe wið
 englef imeane. dream ouer al þe dreamef in heuene. In
 heore ring þer if godd ſelf ⁊ hiſ deore moder þe deore-
 wurðe meiden þe heuenliche ewen leat i þat cadi trume of
 ſchimerinde meidenes. ne moten nane bute heo hoppen ne buten, B.
 ſingen. for þat if ai hare ſong þonken godd ⁊ herien þat he
 on ham ſe mucche grace ȝef of him ſeluen þat ha forſoken
 below.

þe meidenes
beoð, B.

oþer, B.

[Fol. 118b.]

þene mahen, B.

þenne, B.

heuel, B.

[Fol. 118c.]

aewiket & ima-
ket hale: ha
beoð, B. adds.

beten, B.

buten, B.

ā ā, B., and so
below.

man and kept þemselves clean ever from carnal defilements in body and in breast: and instead of a man of clay took þe lord of life, þe king of þe high bliss, whence he sheweð þem grace before all oðers, as þe bridegroom doð his wedded spouse. Þis song none but þey may sing. All, as I before

Maidens follow
Christ in heaven.
Rev. xiv. 4.

said, follow our Lord, and yet none entirely so: for in þe grace of maidenhood and in its virtue, none may follow him, nor þe blessed maiden, þe lady of angels, and grace of maidens, but maidens only. And hence is þeir attire so bright and sheen beyond all oðers, þat þey always go next to God whiðersoever he turneð. And þey all are crowned

Maidens aureole.

and rewarded in heaven wið champions crowns. But maidens have beyond þat which is common to all alike, a diadem shining sheener þan þe sun. Aureola it is called in þe Latin language. It is not for human speech to tell of þe like of þe flowers þat are drawn þereon, nor of þe gemstones þerein. So many privileges shew full plainly who are þe maidens, and separate þem from the oðers wið so many graces, world wiðout end. Of þese þree sorts, maidenhood and widowhood, and þirdly, wedlockhood, þou mayst know by þe degrees of þeir bliss, which and by how much it surpasses þe oðers. For wedlock has its fruit

Maidenhood re-
warded a hun-
dredfold.

þirtyfold in heaven, widowhood sixtyfold; maidenhood wið a hundredfold overpasses boð. Consider, þen, hereby, who-soever from her maidenhood descendeð into wedlock, by how many degrees she falleð downward. She is a hundred degrees elevated towards heaven, while she holds to maidenhood, as þe reward proveð, and she leapeð into wedlock þat is downward to þe þirtieð over þree twenties and yet more by ten ($60+10=70$). Is not þat a big leap downward at one turn? And yet it must be endured. And God hað made it low, as I before said, lest any one should leap: and þen at once be not what belongs to him, and should dive down headlong, wiðout regard, deep into hell.

Wedlock lowerin
grace.

Of such as þese we are not to speak, for þey be scratched out of þe book of life in heaven. But observe more exactly, as we before bad, what þe wedded suffer, þat þou mayst know þereby how merry þou mayst live, a maiden

Sorrows of wed-
lock.

for him euh eorðlich mon 7 helden ham cleane ai fra [Fol. 118d.]
flefchliche fulðen ibodi 7 ibreoſte. 7 i ſtude of mon of lam;
token liues lauerd þe king of þe hehe bliſſe. for hwi he
menſkeð ham ſe muchel biſoren alle þe oðre. as te brud-
gume deð hiſ weddede ſpuſe. þiſ ſong ne mahen nane bute
heo ſingen. Alle af ich ſeide ear folhen ure lauerd. 7 tah
nawt ouer al. for iþe menſke of meiden had 7 in hire mihte
ne mahe nane folhen him. ne þat eadi meiden englene laſdi
7 meidenef menſke. bute meidenef menſke,¹ bute meidenef
ane. And for þi iſ hare aturn ſe briht 7 ſe ſehene biſoren
alle oðre þat ha eað eaueſ neſi gold hwiderſe he turneð.
And alle ha beoð ieruned þat bliſed in heuene wið kem-
pene erune. Ah þe meidenef habben upo þat. þat iſ to
alle iliche imeane a gerlaindeſche ſehinende ſehenre þen þe
funne. Auriole ihaten olatineſ ledene. þe flurſ þat beoð
idrahe þron. ne þe ʒimſtanes þrin to tellen of hare euene ne
iſ na monneſ ſpeche. þuſ ſeole priuilegeſ ſcheaweð ful
ſutelliche hwucche beon þe meidneſ 7 fundreð ham fram
þe oðre wið þuſ ſeole menſken world buten ende. Of þeoſ
þre had meidenhad 7 widewehad 7 te þridde wedlached
þu maht bi þe degrez of hare bliſſe ienawen hwuch 7 bi
hu muchel þe an paſſed þe oðre. for wedlac haueð hire
frut þrittifald in heuene. widewehad; fixti fald. Maiden-
had wið hundred fald ouer eað baðe. loke þenne her bi
hwa ſe of hire maidenhad lihteð in to wedlac; bi hu moni
degrez ha falleð duneward. Ha iſ an hundred degrez
ihet toward heuene hwil ha meidenhad halt af þat frut
preoueð 7 leapeð in to wedlac þat iſ duneward to þe
þrittuðe ouer þrie twenti 7 ʒet ma bi tene. niſ þat at an
chere a muche lupe duneward. 7 tah hit iſ to þolien. And
godd haueð ilahed hit as ich ear ſeide. leſte hwa ſe leope.
7 tenne lahure nawt nere hwat kep to him 7 driue adun
ſwireforð wiðuten ikepunge deope in to helle. Of þeoſ
niſ nawt to ſpeken for ha beoð iſerepte ut of liues writ in
heuene. ¶ Ah ſcheawe witerluker aſ þe ear biheten hwat
drehen þe iweddede þat tu ienawe þerbi hu murie þu maht

buten, B.
folhið, B.

¹ So in MS.

þeo þe, B.

[Fol. 119a.]
niſ, B.

dun neoðer, B.

[Fol. 119b.]

in þy maidenhood, beyond what þey live, in addition to þe mirð and grace in heaven which mouð cannot name. Now þou art wedded and from so high estate alighted so low: from being in likeness of angels, from being Jesus Christs leman, from being a lady in heaven (fallen) into þe filð of þe flesh, into þe manner of life of a beast [Bona verba, katafryx], into þe ðralldom of a man, and into þe sorrows of þe world. Yea now! what fruit has it and for what purpose chiefly is it? All for þat, or partly for þat. Be now well assured, to cool þy lust wið filð of þi body, to have delight of þy fleshly will from mans intercourse, before God it is a nauseous þing to ðink þereon, and to speak þereof is yet more nauseous. Consider, þen, of what sort is þat same þing and þat deed to be done. All þat foul delight is in filð ended, (in a moment,) as þou turnest þine hand. But þat loaðsome beast remains and lasts on; and þe disgust at it long after. If it be illegitimate it haunteð (þe doers) in an inward hell; for þat temporary pleasure þere is an endless pain except þey abandon it and bitterly atone for it on earð under direction of þeir confessor, unless þey scorn to do what þey ðink wrong and ill to hear of. For when it is such, and by far more loaðsome þan any well-conditioned mouð for shame may tell of, what makeð it loved among beastly men, except þeir great immorality which beareð þem as beasts to all þat pleases þem, as þough þey had not in þem any wit nor power of distinguishing þe two, good and evil, as a man hað, nor what is comely and uncomely, any more þan beasts have, wið þeir dumb mouðs. Yea, even less þan beasts, for þese do þeir natural bidding wiðout wit, þough þey be restrained to one time of þe year. Many of þem keep to one mate, and after loss of þat will take to no oþer. And man þat should have wit and do all þat he doð according to its direction, followeð þat filð at every time: and takes one after anoþer, and what is worse, many togeder. See how þis immorality brings þee to þe level, not only of witless beasts dumb and brokenbacked (*prone*), bent towards þe earð; þee þat art in intellect created in þe image of God, and erected boð body and head towards heaven; because þou shouldest raise þy heart towards þat place where þine heritage is;—take notice how þis immorality makeð þee not only an

Its thralldom.

Why submit?

Delight of carnality momentary.

If unlawful, punished in hell.

Compares men and women to beasts.

Carnality degrades.

liuen meiden iþi meidenhad ouer þat heo libben. teke þe libben, B.
 murðe & te mentke in heuene. þat muð ne mai nummen
 Nu þu art iwedded. & of se heh se lahe iliht. of englene
 ilienesse. of ih'u cristles leofmon. of leafdi in heuene; in to
 flešchef fulðe. in to beastes liflade. in to monnes þeowdom
 & in to worldes weane. ȝei nu hwat frut & for hwuch þing
 meaft hit is. al for þi. oðer ane deale þer fore. beo nu soð
 enawef. for to kele þi lust wið fulðe of þi licome. for to [Fol. 119c.]
 habbe delit of þi flešchliche wil of monnes imeane. for gode
 hit is wlateful þing for te þenke þron & for to speke þerof; ȝet
 wlatefulre. loke þenne hw[u]ch beo þat selue þing. & þat dede
 to donne. Al þat fule delit is wið fulðe aleid af tu turnest
 þin hond. Ah þat laðliche beaft leaueð & laft forð. And te
 ofþpunchinge þrof longe þer after. Ant te unseli horlinges T. has here an
 unlalheliche hit haunteð in inwarde helle for þat hwilende erasure.
 lust endeles pine bute ȝif ha hit leauen & hit on eorðe
 under schrift bitterliche beten. forhohe for to don hit þat te
 þuncheð uuel of & eil for ta heren. for hwen hit is þullich
 & mucche dale laðluker þen eni welitohe muð for schome
 mahe seggen. hwat makeð hit iluued bituhhe beafliche
 men bute hare mucchele unþeaw þat bereð af beastes to al
 þat ham lufteð as tah ha nefden wit in ham ne tweire [Fol. 119d.]
 schead as mon haueð ba of god & of uuel. of eumelich & of
 uncumelich na mare þen beastes þat dunbe neþ habbeð.
 Ah leaſſe þen beastes ȝet. for þeos doð hare cunde wiðute bute, B.
 wit þah ha beon in a time of þe ȝer. Moni halt him til an
 make. ne nule after þat lure neauer nimen oðer. And mon
 þat ſchulde haue wit & do al þat he dude after hire wiſſinge. don, B.
 folheð þat fulðe in eauer euh time. & nimeð an after an. wilunige, B.
 & monie þat is wurfe; monie to gedereſ. loke hu þiſ un-
 þeaw ne eueneð þe nawt ane to witteſe beaſtes dunbe &
 broke rugget ibuhe toward te eorðe. þe þat art iwit iwaht
 to godeſ ilienesse. & iriht ba bodi up & leaued toward
 heuene. for þi þat tu ſchuldeſt þin herte heouen þiderward
 as tin heritage is. & eorðe forholien. Nim ȝeme hu þiſ þin, B.
 unþeaw ne makeð þe nawt ane euening ne ilieh him ah [Fol. 120a.]

The animal nature of the flesh. equal and like to þem, beasts, but doð much more odiously, and what is more to be guarded against, þee, þat misshapest þyself, wilfully and purposely, into þeir nature; þat forfeitest so high a destiny, þe virtue and fitness of maidenhoods grace, for so foul a filð as was above exposed. Who-

Carnal pleasures make one "lower than a beast." soever, from being an angel, alighteð to become lower þan a beast, for recompense so loadsome, see how þey speed. Nay, þou wilt say, as for þat filð, it is nought, but a mans

She argues for the prudence of a match. vigour is worð much, and I need his help for maintenance and food; of a womans and mans commerce worldly weal arises, and a progeny of fair children þat must give joy to þeir parents. Now þus hast þou said, and ðinkest þat þou sayest sooð. But I will shew þat þis is all made smooð

He replies by strong language. wiþ falsehood. But first of all, now, whatsoever weal or win come out of it, it is all too dear bought, for which þou soilest þyself and surrenderest þine own dear body to be so given up to ill usage, and dealt wiþ so shamefully, wiþ so irrecoverable a loss as þe grace of maidenhood is; and made prolific also for worldly profit. Wo worð þat barter, to give away for any temporary weal maidenhood, which is

Loss of virginity irreparable. queen of heaven, since as of þis loss þere is no recovery, so every value is valueless in comparison of it. Þou sayest þat a wife hað much comfort of her husband, when þey are well consorted, and each is well content wiþ þe oþer. Yea.

Happiness of wedlock denied. But tis rarely seen on earð. Be it, however, so: wherein is þeir comfort and delight for þe most part but in þe filð of þe flesh or worldly vanity, which turns all to sorrow and care in þe end. Not only in þe end, but ever and anon; for many þings shall anger and vex þem, and make þem careful and sorry, and sigh for each oþers ills. Many þings shall separate and divide þem which annoy loving persons: and þe dint of deað at þe end sever one from þe oþer. So it cannot but be þat þat vigour must end in misery, and þe greater was þeir satisfaction togeðer þe sorer is þe sorrow at parting. Wherefore woe is þem, since, as

Married folk have differences. St. Austin saið, as to what is tied wiþ excess of affection to any earðly object, the delight is bought for ever wiþ a double dole of bitterness, and a false joy wiþ many a sore pain. But well is she þat loveð God: for she can never

St. Austin on earthly joys.

deð muchel etiluker ⁊ mare to witen þat forſchuppeſ te þe, B.
 ſelf willeſ ⁊ waldeſ in to hare eunde. þat leoſeð þenne ſe þe, B.
 heh þing þe mihte ⁊ te biheoue of meidenhadeſ menke for
 ſe ful fulðe as if iſcheawet þruppe. Hwaſe of engel lihteð
 to iwurðen lahere þen a beaſt. for ſe laðli chaſſere; loke
 hu ha ſpede. Nai þu wult ſeggen for þat fulðe niſ hit
 nawt. Ah monneſ elne iſ muche wurð. ⁊ me beheoueð
 hiſ help to fluttunge ⁊ to fode. Of wiſ ⁊ wereſ eederinge
 weorldeſ wele awakeneð ⁊ ſtreon of feire children þat
 gladien muchel þe caldren. Nu þu haueſ iſeid tuſ ⁊ gleadieð, B.
 þuncheð þat tu ſeggeſ ſoð. Ah Ichulle ſcheawen hit alwið haueſ iſeid, B.
 falſchipe iſmeðet. Ah on alre earſt nu hwat weole oðer B. omits nu.
 hwat wunne ſe þer eauer of eume; to deore hit beoð aboht.
 þat tu þeſelf ſuleſt fore. ⁊ ʒeueſt þin ahne dere bodi to [Fol. 120b].
 tuken ſwa to wundre. ⁊ fare wið ſe ſehomliche wið ſwuch beare, B. for
 uncouerlich lure af meidenhadeſ menke iſ. ⁊ temede baðe ahne dere.
 for worldliche biʒeate. wa wurðe þat chaſſere for eni
 hwilende weole ſullen meidenhad awei þat ewen iſ of þe, B.
 heuene for al ſwa as of þiſ lure niſ nan acoueringe; al
 ſwa iſ euch wurð unwurð her toward. þu ſeiſt þat muche
 confort haueð wiſ of hire were þat beoð wel iededered ⁊ þe, B.
 eiðer iſ alleſ weiſ paid of oðer. ʒea. Ah hit iſ ſelt ſene ipaiet, B.
 on corðe. Beo nu þah ſwuch. hare confort ⁊ hare delit
 hwerin iſ hit al meaſt bute iſleſcheſ fulðe oðer in weorldeſ buten, B.
 uanite þat wurðeð al to forhe ⁊ to care on ende. nawt ane þe, B. ſar, B.
 on ende; ah eauer umbehwile. for moni þing ſchal ham
 wraððen ⁊ gremen ⁊ makie to carien ⁊ for hare oðreſ
 uuel forhen ⁊ ſiken. Moni þing ham ſchal twinnen ⁊ [Fol. 120c.]
 tweinen þat laðeſ leouie men. ⁊ deaðeſ dunt on ende eiðer laðiſ, B.
 fram oðer. Swa þat ne beð hit naueſ weiſ þat tat elne
 ne ſchal enden in earmðe. ⁊ eauer ſe hare murðe weſ mare
 togedereſ; ſe þe forhe iſ farre at te twinninge. wa iſ him
 forþi as ſeint Auſtin ſeið þat iſ wið to muche luue to eni
 corðliche þing iteiet. for eauer beð þat ſwete aboht wið
 twa dale of bittre. ⁊ a falſ wunne wið moni far tene. Ah ſoð, B.
 wel hire þat luueð godd. for him ne mai ha nanes weiſ

lose him any wise, except she play false to him and quit his love. But she will find him ever sweeter and more savoury from age to age, for ever and ever.

Opposes himself to the prudential argument.

Thou spakest above of a mans help towards subsistence and food. See now! little needst þou care about þine own living, a meek maiden as þou art and his dear leman who is lord of all þings, nor doubt but he is easily able and gladly will find þee abundantly all þat þou hast need of. And þough þou hadst want, or sufferedst any distress for

Christ tries his spouses love.

his precious love, as oþer women do for a mans, for þy welfare he permits it to try wheðer þou be true, and he is preparing þy reward, many times greater, in heaven. Under a man's protection þou shalt be sore vexed for his and þe worlds love, which are boð deceptive, and must lie awake in many a care not only for þyself as Gods spouse must, but for many oþers, and often as well for þe detested as þe

Worries of housewives.

dear; and be more worried þan any drudge in þe house, or any hired hind, and take þine own share often wiþ misery, and bitterly purchase it. Little do blessed spouses of God know of þee here, þat in so sweet ease wiþout such trouble

Spouses of Christ have leisure for spiritual ease.

in spiritual grace and in rest of heart love þe true love, and in his only service lead þeir life. Tis well enough wiþ þem here and far different elsewhere. All þe worlds weal is rife enough for þem. Þey have of it all þat þey much desire. Whatsoever God sees will be of advantage to þem. Nor may any worldly mishap bereave þem of þeir weal, for þey are rich and wealðy wiþin in þe heart. All þe delicacy and all þe ease is on earð as þe oþer þings of earð, godless and impaired (have þeir possessors never so much of þose external worldly advantages), for þey are always alarmed about losing þem, and yet itch after much more: þey gain it wið grief, þey watch over it wið fear, þey quit it wið sorrow. Þey toil to acquire it, þey acquire to lose it, þey lose it to sorrow over it. Þus it is þe worlds wheel þat whirleð þem about. Þieves steal it from þem. Rievers rob it from þem. Þeir superior lords punish and enrage þem. Þe moð fretteð þe cloþes, and plague slayeð þe cattle, and þough none of þese þings make weal to perish, whenever þere is much, þe more þere is, þe more is þat which wasteð it. And I know not why men say

Wealth is hard to keep, and causes anxiety.

bute gif ha like him 7 his luue leaue; neauer mare leofen.
Ah schal ifinden him a fwettere 7 sauurure fram worlde in to worlde a on eenesse. a a, B.

þu speke þruppe of mones help to fluttunge 7 to fode.
Weila lutel þarf þe earien for þin anes liueneð a meke Wala, B.
meiden af tu art 7 his deore leofmon þat is alre þinge
lauerd. þat he ne mahe lihtliche. 7 þat he nule gladdhe æ, B.
ifinde þe largeliche al þat te biheoueð. And tah þu wone
hefdest oðer drehdest ani derf for his deorewurðe luue af þe [Fol. 120d.]
oðre doð for monnes. to goderheale þin he hit þoleð to
fonde þe hweðer þu beo treowe. 7 greiðeð þi mede moni-
fald in heuene. Vnder monnes help þu schalt fare beon
iderued for his 7 for þe worldes luue þat beoð baðe þe, B. ba, B.
fwikele. 7 wakien imoni care. nawt ane for þe self as þarf
godes spuse. ah schalt for monie oðre. afe wel for þe laðe
ofte af for þe leue 7 mare beon idreechet þen eni driuel iþe
hus oðer eni ihured hine 7 tin anes dale bruken ofte wið
bale. 7 bitterliche abuggen. litel witen her of þe felie godes
spuses þat ife fwote eife wiðute fwuch trubuil. in gastelich þe, B.
este 7 ibreošte rešte luueð þe soðe luue. 7 in his anes seruise
hare lif leadeð Jnoh wel ham if her. 7 unilich elleshwer. Ah, B.
Alle worldes wele ham is inoh riue. Al ha habbeð þerof
þat ha wel wilneð. Al þat eauer godd ifeoð þat ham
wule framien. Ne mei na worldlich unhap bireauen ham
hare weole. for ha beoð riche 7 weolefule iwið iþe herte. [Fol. 121a.]
Al þe este 7 al þe eife if her af þe oðre beoð godlese 7
ignahene. nabben ha neuer fe muchel wiðuten iþe worlde;
for þat ha beon eauer feard for to losen 7 gifecð þah after
muche. deale mare wið earmðe biwinneð hit wið fearlae
biwiteð hit. forleofen hit wið forhe. Swinken to biȝotene.
Biȝeten for to leofen leofen for to forhen. þus tif worldeð
hweol warpeð ham abuten. þeoues hit stelen ham. Reaueres
hit robbeð. Hare ouerherren witið ham 7 wraððeð.
Mohðe fret te claðef. 7 ewalm ðlað þat ahte. 7 tah nan of
þeos ne makien to forwurðen weole. þer af muchil is eauer
fe þer mare is; fe ma beoð þat hit walleð. 7 nat ich

beoð, B.
offearet, B.

forleoseð, B.
swinkeð, B.
biȝoteð, B.
leaseð, B.
steleð, B.

A rich man is
rich for others,
and only takes a
small share to
himself.

Suppose thyself
poor.

A husband not
loved spoils all
enjoyment of
wealth.

Husband and
wife on ill terms
described.

Concubitus no
delight then.

Schemata.

þat þey rule it at all, who, will þey nill þey, guard it for so many oþers, not merely for þeir friends, but for þeir thorough foes, and who can have no more of it, þough þey have sworn it, but þeir own share only. Þis is now stated because of what þou saidst above, þat of þe union of man and wife would arise riches and worldly weal: þat þou understand how little it profiteð þem even here, in þis world, besides þat it robs þem of þe high kingdom of heaven, unless amidst þeir wealð þey be poor wið holiness of heart. Þus, woman, if þou hast a husband to þy mind and enjoyment, also, of worldly weal, must needs happen to þe. And what if it happen, as þe wont is, þat þou have neiþer þy will wið him, nor weal eiþer, and must groan wiðout goods wiðin waste walls, and in want of bread must breed þy row of bairns; and still furþer, *viro quem summo odio habes, succumbere*, who, þough þou hadst all wealð, will turn it to sorrow; for, suppose now, þat power and plenty were rife wið þee, and þy wide walls were proud and well supplied, and suppose þou hadst many under þee, herdsman in hall, and þy husband were wrað wið þee, and should become hateful, so þat each of you two shall be exasperated against þe oðer, what worldly good can be acceptable to þee? When he is out, þou shalt have against his return sorrow, care, and dread. While he is at home, þy wide walls seem too narrow for þee; his looking on þee makes þee aghast; his loaðsome voice and his rude grumbling fill þee wið horror. He chideð and jaweð þee, and he insults þee shamefully; he makeð moek at þee, as a lecher wið his hore; he beateð þee and mawleð þee as his bought thrall and patrimonial slave. Þy bones ake, and þy flesh smarteð, þy heart wiðin þee swelleð of sore rage, and þy face externally burneð wið vexation. *Qualis denique erit conventus vester in lectulo? Illi autem, qui summo amore inter se diligunt, sæpe in hac re se abstinēt, quod tamen mane surgentes dissimulant; atque non raro multi, homines nanci, nunquam invicem inter se amant, tam acerbē alter alteram vexat, et alterum altera. Illa autem nolens, quod vult vir, tolerabit, idque sæpius multa repugnans. Eius omnes impuritates atque ludos indecoros, quantumvis eum spurcitia excogitatos, in lectulo nempe,*

neauer hwi mon seið þat heo hit al weldeð þat wullen me, B.
 ha nullen ha ⁊ biwiteð hit to se monie oðre. nawt ane to biwinneð, B.
 hare freond; ah to hare fulle fan. ne habben ne mahen
 þrof þah ha hit hefden sworn bute hare anes dale. þis is [Fol. 121b.]
 nu forþi ifeid þat tu seideð þruppe. þat ter walde wakenen seideð, B.
 of wif ⁊ weref somninge richeſce ⁊ worldes weole. þat tu
 underſonde hu lutel hit frameð ham ȝet her iþis worlde
 teke þat hit reaued ham þe hehe riche of heuene bute ha
 poure beon þrin wið halineſſe of heorte. þus wummon þer in, B.
 ȝif þu haueſt were after þi wil ⁊ wunne ba of weorldeſ
 weole. þe ſe hal nede itiden. And hwat ȝif ha beoð þe
 wone þat tu habbe þi wil wið him. ne weole nowðer. ⁊
 ſchalt greni godles inwið waſſe wahes. ⁊ in breades wone greuin, B.
 brede ti barnteam. ⁊ teke þis liggen under laðceſt mon. þat bredes, T.
 tah þu haſdeſt alle weole: went him te to weane. for beo he went hit, B.
 hit nu þat te beo richedom riue. ⁊ tine wide wahes wlonke
 ⁊ welefulle. ⁊ habbe monie under þe hirdmen in halle ⁊ ti [Fol. 121c.]
 were beo þe wrað ⁊ iwurðe þe lað ſwa þat inker eiðer
 heaſei wið oðer. hwat worldlich weole mei beo þe wunne;
 Hwen he beoð ute; haueſt aȝain his ham eume far care ⁊
 eie. Hwil he bið at hame; alle þine wide wahes þuncheð
 þe to narewe. His lokinge on þe aȝaſtið þe. His laðliche
 nurð ⁊ hiſ untohe bere makeð þe to aȝriſen. Chit te ⁊ mirhð, T.
 cheopeð þe ⁊ ſehent te ſehomeliche tukeð þe to biſinere as
 huler his hore. Beateð þe ⁊ buſteð þe af hiſ ibohte þrel
 ⁊ hiſ eðell þeowe þine banef akeð þe. ⁊ þi fleſch ſmerteð
 þin heorte in wið þe ſwelleð of far grome. ⁊ ti neb ute
 wið tendreð ut of tene. Hwuch ſe hal beo þe ſomninge
 bituhhen ow ibedde? Me þeo þat beſt luueð ham tebeoreð þe, B.
 ofte þrin þah ha þerof na ſemblaund ne makien inne mar-
 hen. ⁊ ofte moni nohtunge ne luuien ha ham neauer ſwa
 bitterliche bi ham ſelf teoneð eiðer oðer. Ha ſe hal his Heo, B.
 wil muchel hire unwil drehen ne luue ha him neauer ſwa [Fol. 121d.]
 wel wið mucche weane ofte. Alle hiſe fultoheſchipeſ ⁊
 hiſe unhende gomenes. ne beon ha neauer ſwa wið fulðe
 biſunden nomeliche ibedde. ha ſe hal wulle ha nulle ha

nolens volens perferet. May Christ shield every maiden
 A filthy subject. from inquiring or wishing to know what þese be; for þey
 þat try þem most, find þem most odious, and hate what þey
 haunt, and call þose happy who know not what all þis
 means. But whosoever lieð in foul pools, deep sunken,
 þough he be conscious he is badly off, never shall recover
 himself when he would. Look around, seely maiden, if
 No escape from a once wedded husband. þe knot of wedlock be once knotted, let þe man be a
 dump or a cripple, be he whatever he may be, þou must
 keep to him. If þou art fair, and wið fair cheer fairly
 salutest all, in no wise shalt þou protect þyself against
 depreciation and evil blame. If þou art of no great
 esteem and illtempered, þou mayest boð to oðers and to
 þy husband become of still less esteem. If þou become of
 Then hatred is so strong that women resort to poison, small esteem to him and he of as little to þee, or if þou
 love him much and he regards þee little, it will grieve þee
 so strongly þat, quick enough, þou wilt, as many cursed
 women have done, make poison, and give him a dose of
 deað in place of remedy. Or whosoever will not act so,
 or to witches. may deal wið witches, and to draw his love towards her,
 will forsake Christ and Christianity, and þe true fæið.
 Now what bliss can þis woman enjoy, who loveð her
 husband well, and hað his detestation, or who conquers
 his love in such a manner as þat? When should I have
 told of all þe ill þat springeð up between þem þat are þus
 A barren woman called gelt. associated? If she cannot breed, she is called gelt. Her
 lord loveð her less and respects her less, and she as one
 þat is very bad, weepeð at her fate, and calleð þem glad
 and happy þat breed a family. But now suppose it all
 happen þat she have her wish of offspring, as she pleases,
 and þen let us see what amount of joy arises þerefrom.
 Objections to breeding a family. In concipiendo caro eius sordibus istis inquinatur, as was
 before shewn. In the gestation is heaviness and hard pain
 every hour; in þe actual birð is of all pangs þe strongest,
 and occasionally deað; in þe nourishing þe child, many a
 miserable moment. As soon as it appears in þis life, it
 The trouble the child gives. bringeð wið it more care þan joy, namely, to its moðer;
 for if it is a misshapen birð, as often happens, and if it
 Of a misshapen child. wants any of its limbs, or if somewhat be amiss, it is a
 sorrow to her, and a shame to all its kindred, a reproach in
 an evil mouð, a talk among all men. If it is wellshapen

polien ham alle. Crist schilde euch meiden to freinen oðer
 to wilnen for to wite hwucche ho beon. for þea þat fondeð þe, B.
 ham meast; ifindeð ham forcudest. 7 clepeð ham selie iwif
 þe nuten neauer hwat hit is 7 hatieð þat ha haunteð. Ah
 hwafe lið ileinen deope bifunken þah him þunche uuel þrin ileifen, B.
 he ne schal nawt up acoueren hwen he walde. Bifih þe
 feli meiden beo þe cnot ienute anef of wedlac beo he cangun enotte, B.
 oðer crupel beo he hwuch se he eauer beo; þu most to him
 halden. 3if þu art feir 7 wið glad chere biclepest alle feire;
 ne schaltu onane wife wite þe wið unworð ne wið uuel
 blame. 3if þu art unwurðlich 7 wraðeliche ilatet. þu
 maht ba to oðre 7 to þi were iwurðen þe unwurðere. 3if [Fol. 122a.]
 þu iwurðest him unwurð. 7 he afe unwurð þe. oðer 3if
 þu him mucche lueest 7 he let lutel to þe hit greueð þe se
 fwiðe þat tu wilt inoh raðe as monie awariede doð makien
 puifun 7 3eouen bale ibote stude. Oðer hwa se fwa nule
 don; medi wið wicchen 7 forsaken for to drahen his luee
 toward hire; crist 7 hire cristendom 7 rihte bileaue. Nu
 hwat blisse mei þeos bruken þat lueeð hire were wel 7 þe, B.
 habbes his laððe oðer cuncwari his luee oþulliche wif?
 Hwenne schulde ich al habbe irekened þat springeð bituhhe
 þeo þat tus beon igedered. 3if ha ne mei nawt teamen; ha þe, B.
 is iclepet gealde. Hire lauerd lueeð hire 7 wurðchipeð wurðgeð, B.
 þe leaße 7 heo as þeo þat wurf is þrof biwepeð hire wurdeð
 7 clepeð ham wunne 7 weolefulle þat teamen hare teamef. þe, B.
 Ah nu iwurðe hit al þat ha habbe hire wil of streon þat
 ha wilneð. 7 loke we hwuch wunne þer of eume Jþe [Fol. 122b.]
 streonunge þrof; if on earst hire flesch wið þat fulden anan, B.
 ituked as hit if ear ischeawet. Jþe burþerne þer of; is
 heauiness 7 hard far eauer umbe stunde. Jn his iboreness
 alre stiche strongest 7 deað oðer hwiles. Jn his fostreng
 forð; moni arm hwile. Sone se hit lihtes ipis lif; mare lihteð, B.
 hit bringeð wið him care þen blisse nomeliche to þe moder.
 for 3if hit is misborn as hit ilome limpeð 7 wont eni of wonti ei, B.
 his limen oþer sum misfare; hit if forhe to hire. 7 to al
 his cun schome vpbrud in uuel muð. tale bimong alle. 3if

and seemeð likely to live, a fear of þe loss of it is instantly born along wið it, for she is never wiþout fear lest it go wrong, till one or oþer of þe two lose þe oðer. And often it occurs þat þe child most loved and most bitterly purchased, sorrows most and disturbs his parents at last. Now what joy hað þe moþer? She hað from þe misshapen child sad care and shame, boð, and for þe ðriving one, fear, till she lose it for good, þough it never would have been in being for þe love of God nor for þe hope of heaven nor for þe dread of hell. Woman! þou oughtest to have shunned þis pain beyond all ðings, for þe welldoing of þy flesh, for þe love of þine own person, for þe healð of þy body, for as S. Paul saið, every sin þat a man doð is wiðout þe body, but þis one. All oþer sins are noðing but sins, but þis is a sin and besides denaturalises þee and dishonoureð þy body. It soileð þy soul, and makeð it guilty before God, and, moreover, defileð þy flesh. It is guilty in two respects: it makeð wrað þe omnipotent wið þat sooty sin, and þou dost wrong to þyself, þat þou so shamelessly treatest þyself. Now let us proceed. Consider we what joy ariseð from gestation of children, when þe offspring in þee quickeneð and groweð. How many miseries immediately wake up þerewið, and work þee woe enough, fight at þine own flesh, and wið many sorrows make war upon þine own nature. Þy ruddy face shall turn lean and grow green as grass. Þine eyes shall be dusky, and under þem be spots, and by þe giddiness of þy brain þy head shall ake sorely. Wiðin þy belly þe uterus shall swell and strut out like a water bag; þy bowels shall have pains, and þere shall be stitches in þy flank, and pain rife in þy loins, heaviness in every limb. Þy breasts shall be a burðen on þy paps, and þe milk in drops which trickle out of þem. All þy beauty is overðrown wið a wiðering. Þy mouð is bitter, and rolls over all þat þou chewest, and wið disgust accepts whatever meat it can; þat is, wið want of appetite, ðrows it up again. Wið al þy pleasure, and þy husbands joy þou art perishing. Ah! wretch, þe anxiety about þy suffering pain depriveð þee of þe nights sleep. When it comeð to þat at last, þere is þe sore sorrowful anguish, þe strong piercing pang, þe comfortless ill, þe pain upon pain, þe miserable wail. While þou art in trouble þerewið, in

Anxiety about losing a child.

A husband is to be shunned.

A text (Romans vi. 18) against fornication, applied, by this ranter, to marriage.

Troubles of gestation.

Painful description of maternal distresses.

Matri longa decem tulerunt fastidia menses.

Travailing in childbirth.

hit wel iborn is ⁊ þuncheð wel forðlich; fearlac of his
 lure is anan wið him iboren. for nis ha neauer wiðute care bute, B.
 leste hit ne misseare aþat oðer of ham twa ear lose oðer.
 And ofte hit timeð þat tat leoueste bearn. ⁊ iboht bitter- tet, B.
 lukeft forheð ⁊ sweameð meast his caldren on ende. Nu
 hwat wunne haueð þe moder. Ha haueð of þe forschuppet of þat, B.
 bearn far care ⁊ schome baðe. ⁊ fearlac of þat forðlich [Fol. 122a.]
 aþat ha hit leofe for gode þah hit neauer nere for godef B. omits care.
 luue ne for hope of heuene. ne for dred of helle. þu ahtest
 wummon þif were for þi fleschef halfcheipe for þi licomesf
 luue ⁊ ti bodies heale ouer alle þing to schunien. for as ase, B.
 s. pawel seið euch sunne þat men deð is wiðute þe bodi me, B.
 bute þis ane. Alle oðre sunnen ne beoð bute sunnen. ah Alle þe, B.
 þis is sunne. ⁊ eke uncunnelicheð þe ⁊ unwurðcheð þi ee, B.
 bodi. Suleð þi sawle. ⁊ makeð schuldi toward godd ⁊
 fuleð þi flesch ee. Gulteð o twa half, wraððeð þen al wreaðest, B.
 wealdent wið þat futi sunne ⁊ doðt woh to þe self þat tu se dest, B. þat
 schomeliche tukeft. ¶ Ga þe nu forðre. loke we hwuch tu alwilles, B.
 wunne ariseð þet after iburðerne of bearne hwen þat fireon
 iþe awakeneð ⁊ waxeð. Hu moni earmðen anan awakeneð
 þer wið þat wurdeð þe wa inoh sehteð oþifelue flesch ⁊ þe, B.
 weorreð wið fele weanen oþin ahne cunde. þi rudi neb [Fol. 122d.]
 schal leanen ⁊ as gref grenen. þine ehnen schulen doðkin þin, T.
 ⁊ under þon wonnen ⁊ of breinesf turnunge þin heaued ake underneoðe, B.
 fare Jnwið þi wombe swelin þe bitte þat beoreð forð as a butte þe, B.
 water bulge. þine þarmesf þralinge ⁊ stiches iþi lonke. ⁊
 iþi lendene far eche riue. Heuinefle in euch lime. þine
 brestesf burðen oþine twa pappes. ⁊ te mile strunden þat te burþerne, B.
 of strikeð. Al is wið a welewunge þi wlite ouer warpen. þe þe, B.
 þi muð is bitter ⁊ walh al þat tu cheowest. ⁊ hwit mete hwet, B.
 se þi mahe hokerliche undorfeð. þat is wið unlust; warpeð
 hit eft ut. Jnwið al þi wel ⁊ ti weresf wunne; forwurðest weole, B.
 a wrecche. þe care aȝain þi pinunge þrahen biuimeð þe
 nihtesf slepes. Hwen hit þer to cumeð þat far forhsule an-
 goife. þat stronge ⁊ stikinde stiche þat unrotes unel þat pine
 upo pine. þat wondrende ȝeomunge. Hwil þu swenehest [Fol. 123a.]

Office of the mid-
wife. Inſicete
epiſcope!

Why he calls up
theſe topics.

Child ſqualls.

Wants caudle.

His mother
anxious about
his life.

1. Corint. vii. 28.

Theſe arguments
irrefragable.

Maidens do not
anticipate all
theſe troubles.

Housewifely
anxieties.

þe dint of deað, ſhame þere is to increaſe þat ſorrow; wið þe old wives indelicate ſkill, who know of þat untoward caſe. Consider whoſe help þou muſt have, be it never ſo unbe- coming. þey muſt needs know all þat herein occurs. Yet let it not ſeem amiſs to þee þat we ſo ſpeak; for we reproach not women wið þeir ſufferings, which þe moðers of us all endured at our own birðs; but we exhibit þem to warn maidens, þat þey be þe leſs inclined to ſuch ðings, and guard þemſelves by a better conſideration of what is to be done. After all þis þere comeð from þe child þus born a wanting and a weeping, þat muſt about midnight make þee to waken, or her þat holds þy place, for whom þou muſt care. And what are þe oþer naſty offices and matters about þe boſom? to ſwaddle and to feed þe child for ſo many un- happy moments. And conſider his late growing up and his ſlow ðriving, and þat þou muſt even have an anxiety in looking for þe time when þe child will periſh, and bring on his moðer ſorrow upon ſorrow. Þough þou be rich, and have a nurse, þou muſt, as a moðer, care for all þat to þe nurse belongeð to be done. þeſe and oðer miſeries which wedlock awakeneð S. Paul comprehendeð in one group of words: þey þat be of þat ſort ſhall ſuffer tribulation. Who- ſoever ðinkeð of all þis, and of more þat þere is uumen- tioned, and will not ſcorn þe deed from which it all ariſeð, ſhe is harder hearted than ſtone of adamant; and more mad, if þat can be, þan madness itſelf. She is her own foe and her own enemy, and hateð herſelf. Little knoweð a maiden of all þis ſame trouble of wives woe, in her rela- tion to her huſband; nor of þeir work ſo nauſeous þat þey in common work; nor of þe pain, nor of þe foul incidents in þe geſtation and parturition of a child; nor of a nurses watches, nor of her ſad trials in þe feeding and foſtering: how much ſhe muſt at once put into its mouð, neiþer too much nor too little; þough þis be to ſpeak of ðings not of any importance, þough þey diſplay ſtill further in what ſlavery wives be, þat muſt endure þe like, and in what freedom maidens be, þat are free from þem all. And what if I aſk beſides, þat it may ſeem odious, how þe wife ſtands, þat heareð when ſhe comeð in her child ſcream, ſees þe cat at þe fitch, and þe hound at þe hide; her cake is burning on þe ſtone hearð, and her calf is ſucking (all þe milk up), þe

te þer wið iþi deaðes dute. Schome teke þat far. wið
alle þe alde wines schome creft þat cunnen of þat wafið.
Hwas help þe bihoueð. ne beo hit neuer se uncumelich.
Ha moten nede witen al þat te þer in timeð. ne þunche þe
nan uuel of for we ne edwiten nawt wines hare weanen þat edwiteð, B
ure alre modres drehden on us seluen Ah we scheapeð
ham forð for to wearnen meidnes þat ha beon þe laffe after- forte warni, B.
ward fwuch þing 7 witen her þurh þe beter hwat ham beo
to don. After al þis cumeð of þat bearn iboren þus wanunge
7 wepnunge þat sechal abute midniht makie to wakien. oðer
þeo þat ti stode halt. þat tu most fore earien. And hwat te
eaðer fulðen 7 barmes umbe stunde to feskin 7 to fostren
hit se moni earm hwile. 7 his waxunge se lat 7 se slaw his
þrifti; And eauer habben far care 7 loken after al þis hwen [Fol. 123b.]
hit forwurðe. 7 bringe on his moder forhe up o forhe. þah
þu riche beo 7 nurice habbe; þu most as moder earien for
al þat hire limpeð to donne. þeos 7 oðre armðen þat of þe, B.
wedlac awakeneð st. pawel bilukeð in anc lut wordef.
Tribulationes carnis &c. þat is. on englich. þeo þat þul-
liche beoð; schulen derf drehen. Hwa se þencheð on al
þis 7 omare þat ter is 7 nule wiðhuhe þat þing þat hit al
of awakeneð; Ha is hardre iheorted þen adamantines stan.
7 mare amad 3if ha mei beo; þen if madðeþe self. Hire amead, B.
ahne fa 7 hire fend Hateð hire seluen. Lutel wat meiden
of al þis ilke weane of wiuef wa wið hire were. ne of hare
were se wlateful þat ha imeane wurehen. ne of þat far ne
of þat futi iþe burðerne of bearn. 7 his iboreness of nuricef [Fol. 123c.]
weeches ne of hire wafiðes of þat fode fostrunge hu muchel
ha schule at eanes in his muð samplen nowðer to muchel
ne to lutel. þah þis beo of to speken unwurðliche þinges.
þah þe mare ha schaweð ihwuch þeowdom wiues beon þat
þullich moten drehe. And meidnes ihwuch fredom þat freo
beoð fram ham alle. And hwat 3if ich eatki 3et þat hit
þunche egede hu þat wif stonde þat ihereð hwen ha cumeð
in hire bearn screamen Seoð þe eat at the sliche. 7 te hund
at te huide. Hire cake bearneð o þe stan. 7 hire calf

ne his laðer
clutes, B. adds.

mote drehen,
B. þe, B.

þe, B,

All this is to
alarm the maid-
ens.

He sums up much
to the disadvan-
tage of wedlock.
Ad scalas Gemi-
nias!

Text of David re-
peated.

Transcendental
mysticism.

Exhorts to such
a mystical hus-
band;

whom he extols.

earthen pot is running into þe fire, and þe churl is scolding. Þough it be an odious tale, it ought, maiden, to deter þee more strongly from marriage, for it seems not easy to her þat tricð it. Þe seely maiden þat hað fully removed herself out of þat servitude as free daughter of God, and his Sons spouse, need not suffer any þing of þe like. Wherefore, seely maiden, forsake all such sorrow for þe meed reserved þee, as þou oughtest to do wiðout any fee. Now I have kept my promise above: þat I would show it to be wið falsehood glozed over, what many one saið and ðinkeð it true—of þe happiness and sweetness which þe wedded have; þat it fareð not so, as þose ween who look from þe outside; but it goes quite oðerwise, wið poor and wið rich, wið þose who loafe and þose who love one anoðer; þat þe vexation in every case exceeds þe joy, and þe loss, beyond all, passes þe gain.

Now, þen, seely maiden, whom David calleð daughter, hear þy faðer, and hearken to his advice, which in þe beginning of þis writing he gave:—Forget þy people þat lieð to þee about þe joy of a husband and of þe world; þy people, þat is to say, þi ðoughts, þat deceitfully lead þee toward all vexation, and forsake þy faðers house, as was before explained, and betake þee to him truly. Wið him þou shalt enjoy, as wið þy wedded husband, world wiðout end, heavenly joys. Blessed is þe spouse of Him, whose maidenhood is untouched, quando ille super illa gignit, illa autem ea illo parit absque labore et sine dolore. Happy is þe husband when none can be a maiden except she love him, nor free except she serve him; whose offspring is immortal, and whose morrow gift is þe kingdom of heaven.

Now, þen, seely maiden, if it is lief to þee, take him for þy lord, þat ruleð all þat is, and was, and ever shall be; for þough he be richest, he alone beyond all, þe poorest of all þat chooseð him for a husband is acceptable to him. If þou wishest for a husband þat hað much beauty, take him at whose beauty þe sun and þe moon are astonished, to look upon whose countenance þe angels are never satiated, for when he giveð fairness to all þat is fair in heaven and in earð, much more he hað, wiðout all conjecture, retained for himself; and þough he is þus fairest of all ðings, he

fukeð. þe croh eorneð iþe fur 7 te cheorl chideð. þah
 hit be egede sahe; hit ah meiden to eggj þe spiðre þer
 framward. for nawt ne þunche hit hire egede þat hit fondeð frommart, B.
 Ne þarf þat feli meiden þat haueð al idon hire ut of þullich þe, B.
 þeowdom afe godes fre dohter 7 his sūnes spuse drehe nawt [Fol. 123d.]
 swucches. for þi feli meiden forfac al þullich forhe far ut- þulli, B.
 nume mede þat tu ahef to don wiðuten euch huire. Nu þe þu ahtest,
 ich habbe ihalden mine biheaste þruppe. þat ich walde B.
 scheawen wið falschipe ismeðet þat te moni an seið 7
 þuncheð þat hit soð beo of þe selhðe 7 te swete þat te
 iweddede habben þat hit ne fareð nawt swa as weneð þat habbeð, B.
 ifeoð utewið ah fareð al oðer weis of poure ba 7 riche of
 laðe 7 ee of leoue. þat te weane eihwer passuð þe winne.
 7 te lure ouer al; al þe biȝeate.

Nu þenne feli meiden þat dauð cleopeð dohter. Jher
 þi fader. 7 herene his read þat he iþe frumðe of þis writ
 readde. forȝet ti sofe þat liheð þe of weres 7 worldes sunne.
 þat beoð þine þohtes þat swikeliche leadeð þe toward alle þe, B.
 weane. 7 forfac þi fader hus. as hit is þeruppe iopenet. 7
 tac þe to him treowliche. wið him þu schalt wealden as
 wið þi were iweddend world buten ende heuenriche winnen. [Fol. 124a.]
 Eadi if his spuse hwas meidenhad if unwemmed hwen he
 on hire streoneð 7 hwen ha teameð of him ne swinkeð ne
 ne pineð Eadi if te were hwen nan ne mei beo meiden
 bute ȝif ha him luuie. ne free bute ȝif ha him ferui. Hwað heo (twice), B.
 streon if undeadlich. 7 hwas marheȝue if te kincedom of
 heuene. Nu þenne feli meiden ȝif þe is weole leof. nim þe is þe, B.
 him to lauerd þat wealdeð al þat is 7 was 7 eauer schal
 iwurðen. for þah he beo richest him ane ouer alle; þe alre
 meast poure þat him to were cheofeð; is him wel icweme. þe, B.
 ȝif þat tu wilnest were þat muche wlite habbe; nim him of
 hwas wlite beoð awundret þe sunne 7 te mone. upo hwas
 nebschaft þe engles ne beoð neauer fülle to bihalden. for
 hwen he ȝiueð feirlec to al þat is feir in heuene 7 in
 earðe; muche mare he haueð wiðuten eni etlunge at muchele, B.
 halden to him seluen. 7 tah hwen he þus is alre þinge Fol. 124b.]

receiveð bliðely, and embraceð openly, þe loapliest of all,
 and makeð þem seven times sheener þan þe sun. If off-
 spring be desirable to þee, take þyself to him, under whom
 þou shalt in þy maidenhood bring forð daughters and sons
 of spiritual teamings, þat never can die, but shall ever
 before þee play in heaven; þat is to say, þe virtues þat he
 begetteð in þee by his sweet grace, such as righteousness,
 and being wary against improprieties; moderation, and
 temperance, and spiritual strengð to wiðstand þe devil
 and against sin; simplicity of manner, and affability and
 tranquillity, endurance and sympaðy for every mans sorrow,
 joy in þe Holy Ghost, and in þe breast peace from envy and
 wrað, from covetousness and every immoral error; meek-
 ness and mildness, and sweetness of heart, þat belongeð of
 all ðings best to maidenhoods virtues. Such is þe offspring
 of maidenhood, þe spouse of þe Son of God, þat shall for
 ever live and play wiðout end before her in heaven. But,
 maiden, þough þou be intact of body, and have pride, spite,
 or wrað, covetousness, or wicked will, wiðin in þy heart,
 þou dost fornication wið þe evil one of hell, and he be-
 getteð on þee þe offspring þat þou bearest. When þy
 husband, þe Almighty, to whom þou hast wedded þyself,
 seeð and understandeð þis, þat his enemy lieð wið þee,
 and þat þou breedest of him an offspring to him most loað-
 some, he despiseð þee at once, as is no wonder, and sur-
 renders þee fully to him of whom þou breedest, nor does he
 keep wið any man, and least of all wið his foeman, any
 half measures. Whosoever loveð aught but him, or any-
 ðing except for his sake, she enrages him much. Above
 all ðings know þat þou breedest pride by þe devils beget-
 ting, for of all vices þat one is his eldest daughter. Þat
 first sprang from him while he was yet in heaven, nearly
 of þe same age; and so it cast its faðer, as soon as it was
 born, from þe highest heaven into þe abyss of hell wiðout
 recovery, and made out of an archangel a most odious devil.
 Þe daughter þat þus dashed her heavenly faðer down, what
 will she do wið her earðly moðer, þat breedeð her in hore-
 dom of þe loaðsome being, þe devil of hell? When God
 so vengefully doomed his archangel þat begat her in heaven,

Have for off-
spring the vir-
tues of the soul,

and these shall
sport before thee
in heaven.

But, the depravi-
ties of the heart
are misbegotten
children, born of
fornication with
the devil.

God tolerates no
such unfaithful-
ness.

Pride is the devils
eldest daughter,
and if thou art
its mother, what
mayst thou ex-
pect?

feirest; he vnderfeð bliðeliche ⁊ bieluppeð swoteluche þe
alre laðlukeft ⁊ makeð ham feoufðe sehenre þen þe sunne.
ʒif þe were streon leof; nim þe to him under hwam þu
schalt ipi meidenhad teamen dohtren ⁊ sunen of gastliche
teames þat neauer ne deiene mahen. ah schulen ai bifore þe þe, B. aa, B.
pleien in heuene. þat beon þe uertuz þat he streoneð in þe
þurh his swete grace. As rihtwisnesse ⁊ warschipe azaines
unþeawes Mesure ⁊ mete ⁊ gastliche strengðe to wiðstonde
þe feond ⁊ azain sunne. Simplete of semblaunt. ⁊ buhsun-
nesse ⁊ stilðe. þolemodnesse ⁊ reowfulness of euch monnes
forhe. Gladschipe iþe hali gast. ⁊ pes ipi breofte of onde
⁊ of wraððe. of ʒifcinge ⁊ of euch unþeawes worre. ʒiseunge, B.
Mekelec ⁊ mildschipe ⁊ swotnesse of heorte þat limpeð alre
þinge best to meidenhades mihte. þis is meidenef team godes [Fol. 124c.]
funes spuse þat schal hire ai libben ⁊ pleien buten ende aa, B.
bifore hire in heuene. ¶ Ah þah þu meiden beo wiðute
bruche of þi bodi ⁊ tu habbe prude onde oðer wraððe wið unbruche,
ʒifcinge oðer wac wil inwið ipin heorte; þu forhoreft te B.
wið þe unwiht of helle. ⁊ he streoneð on þe þe teams þat forhorest, B.
tu teameft. Hwen þi were al wealden in þat tu þe to wed- team, B.
dest. feð ⁊ understond tis þat his fa forlið þe. ⁊ þat tu wealdent, B.
teameft of him þat him if teame laðeft; he forhoheð þe
anan as hit nis na wunder. ⁊ cweðeð þe al ewite him þat
tu of teameft. ne kepeð he wið na mon ⁊ hure wið his
famon na half dale. hwa þat luueð eawiht bute him. ⁊ nan, B. þe, B.
hwat se ha for him ne luueð ha wraððeð him swiðe. luueð, B.
Ouer alle þing wite þe þat tu ne teami prude bi þe deoulef [Fol. 121d.]
streonunge. for heo of alle unþeawes if his ealdeste dohter.
Earst ha wakenede of him þa ʒet þa he wes in heuene. for
neh wið him euen hald. ⁊ swa ha cast hire fader sone se
ha iboren wes fram þe hehste heuene in to helle grunde
wiðute couerunge ⁊ makede of heh engel eatelukeft deouel. bute, B.
Heo þat tus adufte hire heuenliche fader adun; hwat wile
ha don bi hire eorðliche modres þat teameð hire in ðore-
dom of þe laðe vnwiht þe hellene schueke. Hwen godd se þen, B.
wraefulliche forðemde his heh engel þat streonede hire in þe, B.

what will he do wið þe woman of clay, meat for worms, who of þe devil breedeð her on earð? If wið maidenhood þou hast meekness and mildness, God is in þy heart. But if in it is presumption or any pride, he is an outlaw from it, for þese must no wise bed in one breast, þey must not dwell togeder in heaven. Þence God cast pride as soon as it was born, and as it knew not which way it came þiðerward, it can never more find its way þiðer. But dwelling here on earð, she promises as a dwelling place all her moðers—yea, moðers, þough maidens—to her accursed faðer in inmost hell. Be on guard, maiden, against her. She arose of a pure race, þe angels equals, and in purest breasts she breedeð yet. Þe best she has beguiled, and well she may hope to be victor over man, since she once overcame an angel. She is not in cloþes, nor outwardly, in particoloured dress, þough þis be a mark and a proof of her presence at oðer times; but under white, or under black, and likewise under gray, and under green and dark gray, she hideð in þe heart. As soon as þou accountest þyself better þan anoðer, for whatsoever cause, and hast contempt of any, and hast uncourteous and contemptuous ðoughts, of aught that it is said, the oþer doð take pride in, þou marrest þy maidenhood and breakest þy wedlock towards God, and breedest by his foe. Hold not þou cheap, þough þou be a maiden, þe widow nor þe wedded, for as a carbuncle is better þan a jacinet in þe average of each sort, and yet a bright jacinet is better þan a pale carbuncle; so a maiden, as regards þe grace of maidenhood, overpasseð þe widowed and þe wedded; and yet a mild wife or a meek widow is better þan a proud maiden: for þese by reason of þeir sins and þat þey follow þe filð of þe flesh, bow þemselves down as low and vile, and are sore afraid of Gods awful anger; and as þe humble sinner, Mary Magdalene, wið bitter weeping, þey lament þeir guilt, and most inwardly love God, as she did, for þeir forgiveness; and þe one sort, þat keep þemselves wiðout guilt and pure, are as secure, live lustless and lukewarm in Gods love, wiðout any heat from þe Holy Ghost, which burneð so light, wiðout a wasting combustion in all his chosen; while þe oðers, in a heat of a moment,

Pride and God cannot dwell together.

Pride is born of a high lineage.

She is found under monastic habits.

Compare not thyself with others.

Look not down on wedded women.

Penitents better than proud.

heuene; hwat wile he don bi þat lam ⁊ wurmene mete.
 þat of þe deouel teameð hire on eorðe; ȝif þu haues wið
 meidenhad meokelee ⁊ mildſchipe; godd is iþin heorte. Ah
 ȝif þer is ouerhohe oðer eni prude in; he is utlahe þrof.
 for ne muhen ha nanes weis bedden in a breoſte. ha ne
 muhen nawt ſomen earden in heuene. þeone godd warp
 hire ſone ſe ha iboren wes: ⁊ as ha nuſte hwuch wei
 ha come þeneward; ne con ha neauer mare ifinden na
 wei aȝainward. Ah eardinde her on eorðe bihat eche
 wununge alle hire modres al beon ha meidneſ wið hare
 awariede fader in inwarde helle. Wite þe meiden wið hire.
 Ha ewikede of eleane cunde af if in engleſ euene ⁊ clen-
 neſte breſten bredeð hire ȝette. þe beſte ha af aȝileð. ⁊
 wel ha dar hopein to beo kempen ouer mon þat ouercom
 engel. Niſ ha nawt in claðes ne in ſeahunge utewið þah
 hit beo merke þrof ⁊ munegunge oðer hwiles. Ah under
 hwit oðer blac. ⁊ af ewel vnder grei as under grene ⁊ gra.
 ha luteð iþe heorte. Sone ſo þu telles te betere þen au
 oðer. beo hit hwerfore ſe hit eauer beo ⁊ haueſt of eni
 ouerhohe ⁊ þuncheð hoſſes ⁊ hoker of ewt þat mon ſeið þe
 oðer deð ȝette; þu marres ti meidenhad ⁊ brekes ti wedlac
 toward godd ⁊ of hiſ fa temes. Ne telle þu nawt eðelich
 al beo þu meiden to widewen ne to iweddede. for alſwa as
 a charbucle if betere þen a iacinct iþe euene of hare cunde.
 ⁊ tah is betere a briht iacinct þen a charbucle won. Alſwa
 paſſeð meiden onont te mihte of meidenhad; widewen ⁊
 iweddede ⁊ tah is betere a milde wiſ oðer a meoke widewe
 þen a prud meiden. for þeos for hore ſunnen þat ha iſleſches
 fulðe folhen leoten ham lahe ⁊ eðeliche. ⁊ beoð fare
 offeared of godes luðere eie. And as te eadi ſunegild marie
 magdalene. wið bittre wopes bircowið hare gultes. ⁊ in-
 wardlukeſt luuieð godd al ſwa as heo dide for hare for-
 ȝeouneſſe. And te oðre þat halden ham vnſorgult ⁊ eleane;
 beon aſe ſikere unluſtie ⁊ wleeche liueð igodes luue wið-
 uten euch heate of þe hali gaſt þat bearneð ſe lihte wiðute
 waſtinde brune in alle hiſe ieorene. And te oðre in a heate

þe, B. in eaw-
 bruche, B.
 [Fol. 125a.]

ne ne maken,
 B.
 ſomet, B.

earmðe, B.
 bihalt, B

[Fol. 125b.]
 aſaileð, B.

mahunge, B.
 aa, B.
 telleſt, B.

eawt, B. me, B.
 -eſt, B.
 [Fol. 125c.]

þah, B.

hare, B.
 folhið oþer
 ſulieð, B.

þe, B.
 [Fol. 125d.]
 unneaðe, B.
 for liueð.
 þe, B.
 an, B.

are more melted and liquefied into good, þan þe first in þeir lukewarmness all þeir lifetime. Wherefore, blessed maiden, spouse of þe Son of God, be not þou too confident in þy maidenhood only wiðout oðer good and moral virtues, and especially mildness and meekness of heart, after þe example of þat maiden blessed beyond all oðers, Mary, þe moðer of God. For when þe archangel Gabriel greeted her, and brought her þe tidings of Christs conception, observe how low she let herself be when she answered þus of herself: "Behold, þe ðrall of þe Lord; according to þy word," said she, "may it be to me." And þough she were full of all good manners, she only said of her meekness and sang to Elizabeð, "For now my Lord hað regarded þe low estate of his hand maiden. All people," said she, "shall call me blessed." Take heed, maiden, and understand hereby, þat more for her meekness þan for her maidenhood, she believed she experienced such grace from our Lord.

Be not overconfident in thy maidenhood.

Luke i. 38.

Luke i. 48.

Meekness indispensable.

Think of Mary and the virgin saints,

and of their constancy.

Combat the flesh with arguments and resolution.

To all maidenhood meekness is worð much, and maidenhood wiðout it is vile and worð noðing; for a maiden in her maidenhood wiðout meekness is just like oil in a lamp wiðout light. Blessed spouse of God! have þis same virtue, þat þou seem not darksome, but shine as þe sun in þy husband's sight. Vary þy maidenhood wið all good manners, which seem to him fair. Have ever in þine heart þe most blessed of maidens and moðer of maidenhood, and ever beseech her to enlighten þee and give þee love and strengþ to follow in maidenhood her excellencies. Þink of St. Kaðarine, St. Margaret, St. Agnes, St. Juliana, St. Lucy, St. Cecilia, and of þe oðer holy maidens in heaven; how þey not only refused kings sons and earls wið all worldly wealð and earðly joys, but endured strong pains raþer þan accept þem and a sorrowful deað at last. Þink how well þey are off now, and how þey revel now in Gods arms as queens of heaven. And if it ever happens þat þy bodys lust, ðrough þe false fiend, leadeð þee towards carnal filð, answer þy ðoughts þus: "Þou makest no progress, deceiver! Such will I be in a maidens life as is an angel in heaven. I will keep myself intact ðrough þe grace of God, as nature me made, þat þe joys of paradise may receive me; such as were, before þey sinned, its first cultiva-

of a hondhwile beon imealt mare ⁊ ȝotten in godd þen þe an, B.
 oðre in a wleechunge al hare lifliðe. Forþi eadi meiden lifsiðen, B.
 godes fūne spuse ne beo þu nawt tu truſti ane to þi meiden- sunes, B.
 had wiðuten oðer God ⁊ þawfulle mihtes ⁊ ouer al milt-
 ſchipe ⁊ meokeſchipe of heorte after þe biſne of þat eadi forbisne, B.
 meiden ouer all oðre. marie godes moder. for þa þe hehe
 engel gabriel grette hire. ⁊ brohte hire þe tidinge of godes hire to, B.
 akeneſſe; loke hu lah ha lette hire þa ha onſwerede þus bi [Fol. 126a].
 hire felue. low her mi lauernes þralle; After þi word quod
 ha mote me iwurden. And tah ha ful were of alle gode
 þeawes; ane of hire mekelec ha ſeide ⁊ ſong to Heliza-
 beth. for mi lauerd biſeh his þuſttenes mekelac me ſehulen
 clepien quod ha eadi alle leoden. Nim ȝeme meiden ⁊ un-
 derſtond herbi. þat mare for hire mekelec þen for hire
 meidenhad ha lette þat ha ifond ſwuch grace at ure lauerd.
 for al meidenhad; mekelec is muche wurð. ⁊ meidenhad
 wiðuten hit is eðeliche ⁊ unwurð for al ſwa is meiden
 imeidenhad wiðute mekelec; as is wiðute liht eoile in a bute meoke-
 laumpe. Eadi godes ſpuse haue þis ilke mihte þat tu ne ſchiþe, B.
 þunche þeoſtri. ah ſehine as te ſunne iþi weres ſiðe. ſeahe
 þi meidenhad wið alle gode þeawes. þat þuncheð him ſeire. þe, B.
 Haue eauer iþin herte þe eadieſte of meidnes ⁊ meidenhades [Fol. 126b].
 moðer. ⁊ biſech ai hire þat ha þe lihte ⁊ ȝiue luue ⁊ aa, B.
 ſtrengðe for to folhe in meidenhad hire þeawes. þenç o. forte folhen, B.
 ſt. katherine. o. ſt. margarete. ſt. enneis. ſt. Juliene. ſt.
 lucie. ſt. Cecille. ⁊ oþe oðre hali meidnes in heuene Hu
 ha nawt ane forfoken kinges ſunnes ⁊ corles wið alle
 worldliche weolen ⁊ corðliche wunnen; ah þoleden ſtronge
 pines ear ha walden nimen ham ⁊ derf deað on ende.
 þenç hu wel ham is nu. ⁊ hu ha bliſeð þerfore bituhhe
 godes armef cwenes of heuene. And ȝif hit eauer timeð
 þat ti licomeſ luſt þurh þe falſe ſeond leadeð þe toward leadie, B.
 fleſchliche fulðe; onſwere iþi þoht tuſ. Ne geineð þe nawt þus, B.
 ſweoke. þullich ichulle beon imeidenes liſlade. Jlich heuene
 engel. Ichulle halde me hal þurh þe grace of godd af cunde
 me makede. þat paraiſe ſelhðe underfo me all ſwuch af [Fol. 126c.]

tors. Altogether, such I will be as is my dear leman, my precious Lord, and as is þat blessed maiden, þat he chose to himself for moðer. Such will I keep myself, truly unpolluted, since I am to him wedded. Nor will I for a lust of a little while, þough it seems a delight, cast away þat ðing, þe loss of which I should repent wiðout recovery, and pay for in hell wið every burning. Þou wretched wight! all for nought þou provokest me to commit sin, and forego þe bliss upon bliss, þe crown upon crown of a maidens reward; and hast a wish and a will to cast me as a wretch into þy pit of punishment; þat instead of þe song of angels out of maidenhoods grace, greet and groan ever wið þe and wið þine in þe eternal horror of hell." If þou þus answerest to þy bodys lust and to þe fiends attempts, he shall flee from þee wið shame. And if he still after þis, soon enough, come to þee and continue to irritate þy flesh and prick þy heart, þy Lord God permitteð þis to enlarge þy reward; for, as St. Paul saið, none is crowned except who-soever fights stoutly in þat fight, and wið strong combating overcomeð her flesh; for þen is þe devil, wið his own guile, shamefully overðrown. When þou, as þe apostle saið, shalt not be crowned, except þou be assailed, for God will crown þee; he will permit þe evil one to assail þee þat þence þou mayst earn crown upon crown. Hence it is of most benefit to þee þat when he grieveð þee most, and wið temptations warreð more madly upon þee, if þou hidest þyself well under Gods wings: for by þis war he prepareð þee in spite of his teeð, þe bliss and þe crown of Christs chosen ones. And may Jesu Christ grant þee ðrough his blessed name, and all þem þat quit þe love of man of clay, to be his leman, and grant þat þey so retain þeir hearts wið him, þat neiþer þe promptings of þeir flesh, nor temptations of þe fiend, nor any of his earðly imps, daze þeir hearts wit, nor twist þem out of þe way, on which þey have entered: and may He help þem so in Him to hasten to heaven, till þey be thiðer mounted, as þeir bridal shall be, into all þat ever blissful is, to sit wiðout end, wið þe blessed bridegroom, from whom all happiness is derived. Amen.

Resolve to remain a maiden,

as if the alternative were hell.

1 Corinth. ix. 25.

Hide thyself in God.

Champions or confessors crown according to B.

He prays his exhortations may avail.

weren ear ha gulten his earste hearman. Allunge swuch
 ichulle beon as if mi deore leofmon mi deorewurðe lauerd.
 ⁊ as if tat eadi meiden þat he him cheaf to moder Al þe, B.
 swuch ichulle wite me treowliche unwemmet af ich am
 him iweddet. ne nul ich nawt for a lust of a lute hwile þah ane, B.
 hit þunche delit awai warpe þat þing. hwas lure ichulle
 bireuien wiðute couerunge. ⁊ wið eche brunc abuggen in
 helle. þu wrechwile ful wiht al for nawt þu prokest me to
 forgulten ⁊ forgan þe bliſe upo bliſe þe crune upo crune
 of meidenes mede ⁊ willes ⁊ waldes warpe me as wreeche
 iþi learwite. And for þat englene ſong of meidenhades {Fol. 126d.}
 menſke: wið þe ⁊ wið þine greden ai ⁊ granen iþe eche aa, B.
 grure of helle. ȝif þu þus onſweres to þi licomes luſt ⁊ to -est, B.
 þe ſeondes fondinge; he ſchal fleo þe wið ſchome. And
 ȝif he alles after þis inoh raðe atſtonde ⁊ halt on to cili þi
 fleſch ⁊ prokie þin herte. þi lauerd godd it þoleð him to
 muceli þi mede. for as ſente pawel ſeið. ne beð nar ierunet
 bute hwaſe treoweliche iþulle ſeht ſihte. ⁊ wið ſtrong
 cockunge ouercume hire fleſch for þenne iſ te deouel wið
 hiſ ahne turn ſchomeliche awarpen. Hwen þu af te apoſtle þe, B.
 ſeið ne ſchalt beon ierunet bute þu beo aſailȝet. for godd ȝef for For, B.
 wile cruni þe; he wile leote ful wel þe unwiht aſailȝe þe. [Fol. 127a.]
 þat tu earni þer þurh crune upo crune for þi hit iſ þe meaſt þurh kem-
 god. þat hwen he greueð þe meaſt. ⁊ toward þe wið fondinge pene, B.
 wodcluker weorreð. ȝif þu wel hileſ te under godes wengeſ. te, B.
 for þurh þiſ weorre he ȝarkeð þe unþone hiſe teð þe bliſſe
 ⁊ te crune of criſtes icorene. And ihesu criſt leue þe þurh
 hiſ bleſcede nome. ⁊ alle þeo þat leauen luue of lami mon; þe, B.
 for to beon hiſ leofmon. ⁊ leue ſwa hare heorte halden to
 him. þat hare fleſches eggunge. ne þe ſeondes fondunge. ne
 nan of hiſ eorðliche limen; ne weorri hare heorte wit. ne
 wrenche hem ut of þe wei þat ha beoð in gongen And helpe
 ham ſwa in him to hihen toward heuene. aðat ha beon
 iſtihe þider af hare brudlac ſchal in al þat cauer ſel iſ. wið
 þene ſeli brudgume þat ſiheð alle ſelliðe of; ſitten buten
 ende. AMEN.

G L O S S A R Y.

[The main part of the forms of words in this treatise is easily traced in the Saxon. and howbeit our dictionaries be defective and grammars incomplete, yet in the loss of genders and terminations, which the language had suffered in the thirteenth century, these deficiencies are of less importance. The translation and the explanations at the end of St. Marherete supersede a larger glossary, and only a few points present themselves for notice. In some instances a reexamination of the text has suggested improvements. Thus, on p. 43, the reading of B. asaileð, might have been admitted into the text. On p. 46, line 7, for *every* read *eternal*, as it stands a few lines lower. In p. 11, l. 28, ahest means *oughtest*. In the first line of fol. 127^a, for cruni, which the MS. presents, perhaps cunni, *try*, would be a better reading.]

Auriola, p. 23.

Bere, *voice*, p. 31.

Cangun, *a broad short built man*, p. 33. CONGEON, one of low stature or a dwarf. Bailey (1759). The cammede kongons cryen after col, col, And blowen here belluwys that al here brayn brestes. Rel. Ant. I. 240. *The crooked conguns cry after coal, coal, And blow their bellows till their brains crack.*

Cheowan, *to jaw*, p. 31.

Cockung, p. 47. *Standing like a game cock to a fight, uppishness.* So Cocksy, *uppish*. (Baker Norðants.)

Cunnewari, *conquirere*. We have here a proof that in 1230 the

English pronunciation of Latin was in accordance with that of other nations.

Erles, *earnest*, p. 7.

Euening, p. 7.

Eðeliche, *of no great value*, fol. 113^c, 125^c, 126^a. Wyrta sind eaðelice geseceafta (Saxon Homilies, vol. ii., p. 464). *Worts are things of not much value.* Þe rihteoise godd wule þat we demen us eðeliche aut lahe (Si seiret, fol. 5a). *The righteous God willeth that we deem ourselves low and of small esteem.*

Famplen, p. 37.

Forhohe, p. 25, from Forhogian, here Forhohien.

Frakele, *fragilis*, p. 7.

Goderheale, p. 29.

Halschipe, p. 5.

Hearmen, p. 47, l. 1.

Heueld, p. 21. Saxon Hæfeld,
Licium.

Huler, p. 31. ȝef alle luþer holers
were yserved so, Man schulde
fynde þe les such spouse breche
do. (Robert of Gloster, p. 26,
Hearne.)

Kenchinde, p. 17. Cinkende
hleachter *risus excessus* in Rule of
Mynchens. See Lye in cincung,
cāchinatio.

Leirwite, p. 47, (so) for Leger wite,
punishment lair.

Menskian, p. 23, *to have mercy*.

Mis for to donne, p. 17 = for to
misdonne.

Onont, p. 9.

Smirles for Smirels, p. 13.

Stikelinde, p. 17. Sticol occurs

in the Saxon, though not in the
dictionaries.

Strunden, p. 35.

Sunegild, *guilty of sin* (?), p. 43.

Sutelliche, p. 23. Saxon *Sweotol-
lice*.

Sweamen, pp. 17, 35, *to flutter,
disturb*. See Egilsson in Sveimur,
Sveimr; also Cædmon and Codex
Exoniensis; and compare the
Dansk Svæve. Dietrichs view
seems erroneous.

Swirforð, p. 23. Cf. "To come
down cock's neckling, *i.e.* head
foremost. Wilts" (Grose).

Tricchēt in itricchēt, p. 9.

Truckie, pp. 5, 7.

ȝettede, p. 21. See Glossary to
Layamon.

ȝiscian, p. 29, or *sigh*. See *Boet*,
p. 2, l. 27.

Pufftenes, p. 45, Geþoftan.

English Prose Treatises
of
Richard Rolle de Hampole.

(Who died A. D. 1349.)

EDITED FROM ROBERT THORNTON'S MS. (Cir. 1440 A. D.)

IN THE LIBRARY OF LINCOLN CATHEDRAL,

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PREFACE.

THE treatises which follow, now for the first time printed, are taken from a miscellaneous collection of Poems, Tracts, Prayers, and Medical Receipts, made by Robert Thornton, archdeacon of Bedford, in the earlier half of the fifteenth century¹. These religious tracts are especially valuable in two ways. First, as illustrating the teaching given to *the people*—the *unlettered* or *lewed folke*—in the fourteenth and fifteenth centuries; next, as being genuine specimens of the old Northumbrian dialect—perhaps the finest form of the ancient English tongue. The publications of the E. E. T. S. have already furnished several excellent specimens of religious teaching for the unlettered, written *in verse*; an opportunity is now afforded for comparing these with the prose of about the same period on similar subjects. The present volume contains only those which are attributed to Richard Rolle, the hermit of Hampole; but another selection from the same MS., of religious treatises by other hands, is intended to follow. The date of those here printed may be assigned to the earlier part of the fourteenth century. The Hermit died in 1349, as is mentioned in several ancient MS. copies of treatises of his. Now, as an

¹ See Preface to *Morte Arthure*, E. E. T. S. 1865.

immense number of MS. works, both in English and Latin, are ascribed to Richard Rolle, and as there is good reason to suppose that very many thus attributed are not genuine, it is perhaps necessary to say a few words to explain why these English fragments are put forth as the true productions of Richard Rolle. The writer of the manuscript, Robert Thornton, was, if not actually connected with Richard Rolle's birthplace¹, at any rate a neighbour of it, and though a century later in date, must have without doubt heard much and known much about the famous Yorkshire Hermit. During Robert Thornton's lifetime the priory of Hampole was the favoured resort of pilgrims who came to the shrine of the Hermit; and an old authority informs us that his works were kept at the priory "in cheyn bondes," to preserve them from being tampered with². Robert Thornton would therefore have every facility for obtaining genuine extracts from the Hermit's writings, and, as one proud of the fame of his fellow-countryman, would probably take care to transcribe him faithfully. Now, of the pieces here printed as Rolle's, Nos. 1, 2, 3, 4, 5, 6, 7 are given by name in Thornton's MS. to Richard Hermite. Nos. 8, 10 are without heading in the MS., but are assigned to Rolle on the ground of the internal evidence of style and matter³. No. 9, which has lost its earlier part, is the treatise "*De Vitâ Activâ et Contemplativâ*," which exists also in the British Museum and in Cambridge University Library in another dialect, and is usually attributed to the Hermit. A difficulty as to the genuineness of the English of No. 1 may be thought to arise from the fact of its existing also in Latin. But it is clearly ascertained that Richard Rolle was in the habit of writing the same matter both in Latin and in English, and this in all probability is one of the

¹ Richard Rolle was born at Thornton in Yorkshire, probably Thornton-le-Street. Robert the archdeacon was born at East Newton, or Oswaldkirk, but his family may have been of the very place where the Hermit was born.

² MS. Bodl. (Laud. 286).

³ When Sir F. Madden examined the Thornton MS. he assigned No. 8 to Richard Rolle.

instances of this practice. Thus he himself says in the "Pricke of Conscience," which also exists in a Latin form:—

"Tharfore this buk es on ynglyshe drawn.
Of sere matters that er unknawen.
Til laude men that er unkunund
That can na Latyn understand."

And in the Preface to the English "Exposition of the Psalms," of which there is also a Latin version, it is said by a very early writer:—

"But for the Psalms ben full darke in many a place who wol take hede,
And the sentence is full merke—who so wol rede,
It needeth exposicyon written wel with cunning honde
To strive toward devocyon and hit the better understonde.
Therefore a worthy holy man called Rychard Hampole
Whom the Lord that all can lered lelely on his scole,
Glozed the sauter that sues here in English tong sykerly,
At a worthy recluse prayer call'd Dame Marget Kirkby."

(From MS. in Bodleian Library—Laud. 286.)

Of the Treatise No. 1 there is at least one other copy (in Brit. Mus. Harl. 1022), and in this the spelling is somewhat more archaie than in the Lincoln MS., while the main peculiarities of the Northumbrian dialect remain the same. It would seem to follow from the substantial but not absolute identity of the two MSS. that the version here given cannot have been a translation made by R. Thornton from Hampole's Latin, but must have been the original composition of the Hermit, transcribed, with a few modifications of spelling and inflexion, by his countryman in the next century. It will further strengthen this view if we take into consideration that the quotations made by Thornton from the Hermit's works are not all in English,—which, if it had been the case, might rather suggest the inference that he himself had translated them from the Latin,—but are some of them in Latin, some in English. Probably, therefore, the extracts here printed are a genuine specimen of the true English style of the Yorkshire Hermit of the fourteenth century. It

must, however, be remembered that they are no more than a specimen; and one of the chief objects which it is hoped will be served by this publication is the leading to further transcripts of genuine English works of Rolle's which may be found in our great libraries, and few of which have as yet been printed. In foreign collections of mediæval writers his name indeed figures as the writer of Latin treatises under the singular disguise of Pampolitanus; but neither Latin nor English of his has been published in this country, with the exception of a small collection of devotional writings printed by Wynkyn de Worde, and the poem of the "Pricke of Conscience," published recently by the Philological Society. A cursory glance at the manuscript catalogues of our chief collections will at once reveal the fact that Richard Rolle of Hampole was one of the most prolific writers of his day; and the fact of the preservation of so large a mass of MSS., either his or attributed to him, testifies to the great estimation in which he was once held. Who then was this man who had in his time so much to do with controlling and influencing the opinions of his fellow-countrymen? Can we in any way realize and identify him? Can we discover any personality for the author of these numerous works, and in any way evoke him from the shadowy past as a living and acting man? Certainly Richard Rolle (usually called Hampole, from the priory where his death and burial took place) was an enigma and a puzzle to the various writers who have professed to give an account of the ancient authors of England. These gentlemen usually tread very faithfully in the track of one another; and it is amusing enough to follow the same mistake reappearing in a slightly different form in one grave folio after another through several centuries. Thus, if we look for Richard de Hampole in Pitz, Leland, Tanner, Wharton, Cave, or any other of the bibliographers, or, hoping for fresh information, hunt him up in more modern works, as in the "Archæologia" or in "Hunter's South Yorkshire," we find just the same account of the Hermit, equally baseless and conjectural. It has been attempted to construct a life for

the saint without having any materials to make it out of, and the deficiency has been sought to be supplied by conjecturing what a hermit who wrote books would be likely to be, and then attributing this as the real account to the actual hermit. Thus, in the sketches alluded to, Richard Rolle is described as belonging to the Augustinian order, as a doctor of divinity¹, and as one who had seen much of the world, but who, disgusted with its emptiness and sinfulness, retired into solitude to pray and meditate. Hunter, in his laborious and accurate work, thus sketches the Hermit:—"Few persons, who have written so much, have left so little memorial of themselves. The place of his birth is unknown, the seat of his education, the scenes in which he passed the active part of his life, and the places in which he witnessed that luxury and extravagance which he so much deplores. It is only conjectured that he was born in this neighbourhood (Doncaster), and if that is admitted, we may conclude that he was educated in the Carmelite convent of Doncaster. But all that appears to be with certainty known respecting him is that some time about the beginning of the reign of Edward III. Richard withdrew himself from a world with whose manners he was disgusted, and devoted himself to a life of austerity and divine meditation in a cell not far from the monastery of Hampole. More might perhaps be recovered concerning him if we had the "*Officium de Sancto Heremitâ*," for he was admitted among the *sancti confessores* of the Church. This office, of which there was a copy in the Cotton Library, destroyed by the fire in which that library suffered so much, contained some particulars *de ipsius vitâ et miraculis*."²

We are glad to be able to contribute somewhat towards the more accurate delineation of Richard Rolle by supplying the deficiency here lamented. A copy of the "*Officium et Legenda de Vitâ Ricardi Rolle*" exists in the library of Lincoln Cathedral,

¹ Archæologia, vol. xix. p. 319; Cave, Hist. Lit.; Pitz; Tanner; Wharton, A.-S. V.

² Hunter's South Yorkshire, i. 358.

being probably, since the destruction of the Cotton MS., the only copy remaining of this curious document. This is here printed in its entirety, so far as it can be deciphered¹, and the account of Richard Rolle which it furnishes will be seen to differ altogether from the conjectural sketches made of him by the bibliographers. It is not indeed contended that the "*Legenda de Vita Ejus*" is trustworthy in all its statements. We do not concede to our saint the miraculous powers claimed for him, nor do we treat as grave matter of fact his continual contests with devils. The life, however, such as it is, gives a personality to the Hermit, hitherto the most shadowy of existences, which will be found to accord very well with his admitted works. It supplies us with facts about his birthplace, his education, his early adoption of the eremite life, the way in which he practised that life,—not living solitary, but journeying from one place to another to instruct the people,—the scenes of his earlier labours, and his ultimate retirement to Hampole, none of which facts were hit upon by the conjecturers. It shews us that he was neither an Augustinian friar, nor a doctor of divinity, nor in any degree of holy orders; that he was altogether an irregular sort of teacher, and in a great measure self-instructed; all which considerations must needs increase our wonder at the learning and power of his numerous writings.

To give any adequate account of these writings would occupy too much space for this place. Suffice it to say, that so far as the Editor has examined them he believes that the matter and manner of the Hermit's teaching are very well illustrated by the extracts here printed. Few, it is thought, can fail to be struck by the terse and vivid way in which, in the passages here given, the Her-

¹ The first two or three pages of the MS. are extremely faded through the action of damp, and a part of one leaf has been torn off. It will be observed that the plan of the service is to recite a short piece of the saint's history, and then to break off into hymns and psalms, thus giving the audience an opportunity of expressing the devout feelings which are supposed to be stirred up by the hearing of the perfect virtue of the Hermit. A long list of miracles follows the *Officium*, which are not printed here.

mit enforces his view of the truth, and the devout ardour which animates his words. The two stories about Shrift are especially remarkable, as giving a clear testimony against the *opus operatum* view of religion which is generally attributed to all mediæval writers. Nor less striking is the strong way in which Rolle contends for the paramount importance of the duties of active over contemplative life in the case of those whose position gives them influence or power of assisting their fellows. This for his age and profession is highly creditable to the Hermit. Of course the contemplative life is in his view the higher state, but it is much to find an anchorite and an ecstatic allowing even any possibility of merit to the despised active life. And this we find Richard Rolle doing, not only in the treatise here printed, but also in divers other passages. For instance, in “The boke maad of Rycharde hampole heremyte to an ankeresse¹” he thus writes:—“Thou shall understonde that ther ben in Holy Chyrche twey maner of lyves in the whyche cristen men schul bee saaf, that oon is clepyd actyf and that other contemplatyf. Without oon of these two may no man be saved. Actyf lyf lyeth in love and cheryte schewyd outward by goude bodili werkys, in fulfillynge of Godis commandmentis and of the seven dedis of merey bodili and gostly to a manys euen cristen. This lyf langys to alle worldly men which han rychesse and plenti of worldly goude. And also to alle other men that han goudis for to spend, lerned or lewid, temporal othere spiritual, and generally al worldly men ben bounden to fulfille it bi ther myght and ther kunnyng, ther reson and discrecion. ‘If he moche have moche doo, if he a litell have litell or lasse do,’ and if he nought have that he have thane a goude wille. There beth workys of actyf lyf othere gostly othere bodily.” It will be observed that this passage is one of the numerous instances in which the English of Rolle has been re-written in a more southern dialect. Another quotation from the same treatise will further illustrate the practical and truly devout character of the Hermit’s mind:—“Wyte thou wel a bodili turnyng to God without

¹ MS. Bodleian (Laud. 602).

thyne hert folwyng is but a figure and a lykenesse of vertuce and of ne sothefastnesse. Whar-for a wretched man or woman is thylke that leeveth al the ynward kepynges of hym-self and chareth hym with-out forth only a fourme and a lykenesse of holynesse in habyte other clothyng in speche and in bodili werke, by-hooldyng other mennys dedys and demyng there defaultys, wenyng hym-self to be ought whanne he is rigt nought and so begyle; hymself. Do thou not so but turne thyn harte with thy body principalli to God and shape thee withynne in His lykenesse by mekenesse and charite and other gostly vertues and thane art thou trewly turnyd to Hym." The man who could write this in an age of monkery and amidst the deifications of the principle of asceticism cannot be said to have been without some insight into the true divine life. Yet the wildest extravagances of mysticism are also to be found in plenty in the Hermit's writings. In the book "*De Incendio Amoris*"¹ he tells us that amidst the rigours of his ascetic devotions he became conscious of an actual physical heat and burning. At first he believed that this was due to some bodily cause, but he soon discovered that this was not so—that it was an inward spiritual power making itself felt on the body by its excessive strength. He experienced sensations of inconceivable pleasure, and was kindled to such a love of God that his whole being seemed to be dissolved in it; and the more he mortified the flesh by fast and vigil, the greater was his spiritual joy. He was often in ecstasies and absent from the body in spirit, and so great was his absorption in contemplation that his friends were able to take away the ragged dress which he wore and to put on him a more decent garment without attracting his attention. Under these circumstances we are not surprised to hear what he tells us in his book "*De Amore Dei*," that many thought him mad; nor was it an unreasonable prudence on the part of Sir John de Dalton (his patron as he is represented in the *Life*) to require to be satisfied of his sanity before he extended to him his protection. Indeed, the thoughts and images that were present to the Hermit's mind

¹ The passage will be found printed in the *Latin Life*.

were of so gloomy and awful a character that they might easily have overborne his reason. In his view the thought of death was ever to be present; and the death even of the righteous would be accompanied with such fearful terrors, the manifestation and sight of devils and the consciousness of their struggles for the departing spirit, that the mind quails at the contemplation. This is brought out with terrible vigour in his poem of "The Pricke of Conscience," and in a short treatise of his called "The thre Arrows in the Dome," which represents the terrors of the last day¹. There was by no means a cheerful tone about the religion of the Hermit, yet at the same time he did not arrive at such an utter Manichean hatred of everything material as is to be found in some of his contemporaries. He was not one of those eremites satirized by the author of *Piers Plowman*, who

"Clothed them in copis to be knowe fro othire
And made themselves eremites thare eise to have."

Yet, on the other hand, he was no Simeon Stylites, to court and practise bodily austerities simply for their own sakes. On the contrary, our Hermit was a travelling preacher, intensely devoted to the work of the instruction of his fellow-creatures. In the performance of this office we are told that he travelled about through the northern parts of Yorkshire, and his biographer thinks it necessary to apologize for his migratory habits lest he should be confounded with the crowd of careless and debauched hermits who went about collecting alms from the people. We are not informed in the *Life* at what period Richard Rolle left Richmondshire and its neighbourhood and went southward towards Doncaster. We are also left to conjecture what it was that drew him to Hampole, his ultimate dwelling and the place of his death and burial. At this place was a Cistercian nunnery, founded by William de Clairefai in the year 1170, for fourteen

¹ Bodleian MSS. (Douce 13). This treatise, together with that called "The Rule of mannis bodi," has been cast into a longer one called "The Gostly Batell," usually attributed to Hampole, but not his genuine work. (MSS. Douce 322.)

or fifteen nuns¹. The Life tells us that on his death at this place his "gostly suster," Dame Margaret Kyrkby, the anchoress of Anderby, to whom he had addressed the treatise quoted above, being miraculously informed of the event, hastened to assist at his funeral at Hampole; and there can be no doubt that the *Officium* and *Legenda* and the account of the miracles which follow were drawn up by the pious care of the Hampole nuns, to whom the fame of Richard's sanctity was a source of great profit and honour. Crowds flocked to pray at the tomb of the saint, to whose intercession the greatest miracles were granted, while the nuns were careful to preserve authentic copies of their patron's works, which "yvel men of Lollardry" had, as they alleged, in many cases perverted to their own base purposes, feigning to "leude soles" that their noxious compositions were the works of Richard Hampole, and thus propping up their mischievous heresies by the support of his great and honoured name².

As regards the peculiarities of the dialect in which Richard Rolle wrote, the Editor feels that he is unable to add anything to the excellent remarks made by Mr. Morris in his Prefaces to "The Pricke of Conscience" (Philol. Society) and "Early English Alliterative Poems" (E. E. T. S.) It is hoped that the further publications intended to be made from the Thornton MS., both in prose and verse, will still further illustrate this most terse and nervous form of early English speech, which in spite of the censure of Hygden, that it "is soe scharp, slittingyng and frotyng and unschape, that we southerne men may that language unnethe understonde³," seems to have had more influence on the structure of our language as it now stands than any of the more southern forms.

¹ The last prioress was Isabella Arthington, who had been elected in 1518, and who surrendered the house on the 10th of November, 31 Henry VIII., upon which she had a pension of 10*l.* per annum. At the Dissolution the gross annual value of the Hampole Priory was 83*l.* 6*s.* 11*d.* (Lawton's Religious Houses of Yorkshire.)

² See Rhyming Preface to R. de Hampole's Exposition of the Psalms, MS. Bodleian (Laud. 286).

³ Hygden's Polychronicon.

Officium de Sancto Ricardo de Hampole.



OXFORD:

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PRINTERS TO THE UNIVERSITY.

NOTICE.

THE *Officium de Sancto Ricardo de Hampole* with the *Legenda de vitâ ejus* having been imperfectly transcribed and arranged in the Preface to the Short Treatises edited for the Early English Text Society, a more accurate version is now published. The Editor regrets that he is still obliged to leave a few *lacunæ*, but trusts that the *Officium* will now be found substantially *complete*, as the different canonical Hours are now defined and made distinct. The words about which any doubt exists have been marked with an asterisk. The Editor is greatly indebted to the Very Rev. Canon Toole, of St. Wilfrid's, Manchester, for kind assistance in preparing this revised edition.

GEORGE G. FERRY.

WADDINGTON,
March, 1867.

OFFICIUM de Sancto Ricardo heremitâ, postquam fuerit ab ecclesiâ canonizatus, quia, interim, non licet publicè in ecclesiâ cantare de eo horas canonicas, vel solemnizare festum de ipso. Potest tamen homo euidentiali huius sue eximie sanctitatis et vite egregie* venerari, et in orationibus priuatis eius suffragia petere, et se suis precibus commendare.

AD VESPERAS PRIMAS.

*Antiphonæ super psalmos*¹.

- A. Exultet sancta
Mater Ecclesia,
Resultet plaudens
Nouâ leticiâ,
Letetur felix
Anglorum patria,
Sanctus Ricardus
Dotatur Ecclesiæ.
- A. Sanctus Ricardus,
Doctus per Spiritum,
Pius, ac vitans*
Omne prohibitum,
Ut sic.....
... ..
- A. Bellum gerit
Contra nequicias,
Carnem terit,
Spernit* diuicias,
... ..
Celi delicias.

¹ The Psalms are not marked; the *Psalmi unius confessoris* are intended to be used.

A. Amat ardenter,
 In astra rapitur,
 Orat sequenter

 figitur.

A. Monstrat sui
 Virtutem operis,

 morbos
 Cuiuslibet generis.

Capitulum.

Quemadmodum desiderat cervinus ad fontes aquarum ita desiderat anima mea ad te, Deus. Sitiuit anima mea ad Deum fontem viuum, quando veniam et apparebo ante faciem Dei?

R^m V^m Amor monstrat¹.

Ymnus.

Totis præcordiis
 Festum tam inelutum,
 Ricardi præmiis
 Præclari præditum,
 Canamus fortiter,
 Cogit nos debitum,
 Orat pro nobis jugiter.

Cuncta carnalia
 Vincens edomuit
 Pessima demonia,
 Mundana respuit,
 Quæsiuit celica,
 Superna sapuit,
 Huius dona magnifica.

¹ In the Sarum Breviary Responses were inserted in this place: this indicates the Response and Versicle which were to be said here.

Calens incenditur
Amoris faculâ,
Sentit et patitur
Amoris jacula,
Amore languit
Vir sine maculâ,
 Sec amore preualuit.

Labor duleissimus
Apis eligitur
Instructor optimus,
Mellita loquitur,
Docet duleissona,
Factis* exprimitur,
 Vita fit verbis consona.

Mortalis rapitur
Factus extaticus,
In celo figitur
Homo seraphicus,
Orat attentius
Mente magnificus,
 Leuans manus frequentius.

Firmus proposito,
Constans in opere,
Cupidus* in merito
Diuino excellere*,
Semper sollicitus
Bonis insistere,
 Instinctu Sancti Spiritûs.

Te*, Trina, Deitas,
Frequentem petimus,
Ut nobis probitas
Et purus animus,
Insint, et caritas,
Qui te percolimus,
 Et vite veritas. Amen.

Versiculus.

Sub umbrâ illius quem desideravi, sedi.

Responsorium.

Et fructus eius dulcis gutturi meo.

[Ad Magnificat] Antiphona.

O quam te magnificant

Exempla caritatis,

Scriptis tuis emicant

Fomenta sanctitatis,

Facta mira prædicantur

Tue potestatis,

Egris multis applicantur

Medele suavitatis.

[Psalmus.

Magnificat.]

Oratio.

Deus, qui per exemplum sanctissimi heremite Ricardi, docu-
isti, sincero corde ad celestis
... ..

AD MATUTINUM.

*[Invitatorium]**[Venite¹.]**Hymnus.*

Pange linguâ graciosi

Ricardi preconium,

Pii, puri, preciosi,

Fugientis vicium.

Celsi, sancti, gloriosi,

Felicis per premium.

Famam mundi marcescentem

Habebat contemptui,

Carnem fecit fatiscentem

¹ Four lines illegible between ending of the Prayer of Vespers and beginning of the Hymn of Matins, in which it is probable that the Invitatorium and Venite may be indicated. The words 'sui famuli sancti' can be traced where the Invitatorium should be.

Servare spiritui,
Mundam semper servans mentem
Bono datam actui.

Seammum sibi lecti locus,
Ut sic vigil fieret ;
Fames ipsa sibi cocus,
Ne gula suauesceret ;
Odiosus fuit jocus,
Qui boni quid vesceret.*

Dum deuota meditatur
Rapitur in iubilum ;
Vana cuncta detestatur
Reputat in nichilum ;
Totus Deo dedicatur,
Vitans vite nubilum.

Deo Patri Genitori
Laus, et Eius Genito,
Sit Spiritui Creatori
Honor, pari debito ;
Qui Ricardo Confessori
Celum dat pro merito. Amen.

IN PRIMO NOCTURNO.

Antiphona.

In lege stans Domini
Ricardus meditatur,
Et seruitio sancto
Totus dedicatur.

Psalmus.

Beatus vir.

Antiphona.

In monte Dei constitutus
Ricardus sublimatur,
Ab insultu semper tutus,
In scriptis letatur.

Psalmus.

Quare fremuerunt.

Antiphona.

Susceptor suus Dominus

Ipsum exaltauit.

Vite suæ terminis,

Eternam inchoauit.

Psalmus.

Domine quid multiplicati sunt.

Versiculus.

Amavit eum Dominus¹.

Lectio prima.

Sanctus Dei heremita Ricardus in villâ de Thornton Ebur. Dioc. accepit sue propagacionis originem. Oportuno autem tempore, de parentum industriâ, positus est ad literas ediscendas. Cumque adultioris ætatis fieret, Magister Thomas de Neuille, olim Archidiaconus Dunelmensis, ipsum honeste exhibuit in Universitate Oxonie, ubi valde proficiens in studio progreditur. Desiderauit plenius et perleudius imbui theologicis sacrae Scripturae doctrinis, quam phisicis aut secularis scientie disciplinis. Demum, decimo nono vite sue anno, considerans tempus vite mortalis incertum et terminum tremebundum, maximè hiis qui vel vacant carnis lasciuiis, vel solum laborant perquerendis diuitiis, et pro hiis student dolis atque fallaciis, (fallentes tamen maximè semet ipsos,) cogitauit, Deo inspirante, providè de seipso memorans sua nouissima, ne peccatorum laqueis caperetur, proinde de Oxoniâ redisse ad domum paternam. Unâ dierum allocutus est sororem suam quæ ipsum tenerâ affectione dilexit; ‘Soror,’ inquit, ‘michi dilecta, duas habes tunicas, unam albam, alteram gresiam, quas auidè concupisco. Rogo te quatenus velis has mihi gratè conferre, et, crastinâ die, ad illud nemus vicinum

¹ The remainder of this Versicle [et ornauit eum] together with the Response [stolam gloriæ induit eum] is doubtless intended to be suggested, though only the words in the text are written in the MS. So also in several other places in the Office.

deferre michi, unà cum pluviali capucio patris mei. Annuit illa gratanter, et, juxtà promissa, ad dictum nemus ea in crastino deportavit, ignorans omnino quid intenderet frater eius. Ut autem ipse acceperisset ea, illico grisie manicas detruncavit, et albe tunice butones abscidit, et, modo quo poterat, albe tunice manicas consuit, ut suo proposito aliquantulum adaptarentur. Deposuit igitur vestes proprias quibus erat indutus, et albam sororis tunicam ad eam induit, griseam autem detruncatis manicis supernestivit, et per truncationis aperturam exposuit brachia; capuciavit quoque se pluviali capucio superducto, ut sic aliquantulum, juxta modum sibi pro illà horâ possibilem, effigiaret confusam similitudinem heremite. Quum hec igitur soror eius intuita fuisset, stupefacta clamavit ‘frater meus insauit, frater meus insauit.’ Quo audito, comminatorie fugavit eam a se, et ipse protinus, sine morâ, ne comprehenderetur ab amicis et notis, aufugit.

Responsorium.

Sanctus fugit ad solitudinem,

Intrat ibi celestem ordinem,

*Sancte vite querens dulcedinem.

Versiculus.

Ille tenet perfectam regulam

Abbas amor, dat mox formulam,

Sancte vite &c.

Lectio secunda.

Post acceptionem igitur habitûs heremite, et relictionem parentum, perrexit ad quandam ecclesiam, in vigilia assumptionis beatissimæ virginis matris Dei, in quâ se posuit ad orandum in loco ubi consors cuiusdam probi armigeri Johannis de Dalton more consuevit orare. Postquam autem illa ad audiendas vespas intrauit in ecclesiam, familiares de domo armigeri ipsum de loco sue domine amonere volebant, sed illa, ex humilitate, ne interromperetur orantis deuocio, non permisit. Finitis vero vespis, dum surrexisset ab oratione, filii predicti armigeri qui erant scholares, et in universitate Oxoniæ studuerant, ipsius noticiam

dixerunt, quod ipse esset filius Willelmi Rolle quem ipsi in Oxoniâ agnouerunt. In die autem predicti festi assumptionis iterum intrauit eandem ecclesiam, et, sine mandato cuiuscunque, suppellicium induens, matutinas et officium missæ cum aliis decantauit. Quum autem in missâ euangelium esset lectum, petità prius benedictione presbiteri, pulpituū predicantium adiit, et sermonem mire edificationis fecit ad populum, in tantum ut multitudo audientium sic esset de ipsius predicatione compuncta, ut se non posset a lacrimis continere, dicebantque omnes se sermonem tante virtutis et efficacie per antea non audisse. Nec mirum, cum ipse esset speciale sancti Spiritûs organum, et eius afflatu resonans, cuius est, ut ait Apostolus ad Romanos, gratias dividere prout vult, et gemitus inenarrabiles procurare.

Responsorium.

Ardet pectus
Ex flammâ spiritus,
Calor fortis
Sentitur afforis,
*Ex quo patet
Feruoris exitus,
Et quod amor sit
Magni roboris.

Versiculus.

Melos canorius
Ardorem sequitur,
Et dulcor ingens ;
Deo laus redditur.
Ex quo &c.

Lectio tertia.

Post missam igitur predictus armiger ipsum ad prandium inuitauit, cum autem intrasset eius manerium, posuit se in quâdam domo subiectâ et antiquâ, nolens aulam intrare, sed potius doctrinam euangelicam adimplere curauit, que dicit, ‘ cum inuitatus fueris ad nuptias recumbe in nouissimo loco, et cum venerit qui te inuitauit, dicat tibi “ amice ascende superius,” ’

quod in eo completum est. Nam ipso diligenter requisito, et tandem in predictâ domo reperto, armiger ipsum super proprios filios collocavit ad mensam. Ipse autem in prandio tam perfectus custos erat silentii ut nec verbum quidem de ore eius procederet. Cum vero ad sufficientiam comedisset, surrexit priusquam mensam subtraherent, et abire disposuit. Armiger autem qui eum vocaverat, dixit hoc non esse consuetudinis, et sic iteratò eum residere coegit. Finito vero prandio, iterum voluit abcessisse, sed armiger querens eum eo priuatum habere colloquium, ipsum detinuit, donec, euacuatis aliis qui affuerunt in domo, interrogasset eum an esset filius Willelmi Rolle, at ille, satis illibenter, et cum difficultate ...

[desunt lineæ nonnullæ abscissæ]

... plus Deum quam patrem carnalem diligens statum illum assumpsit.

Responsorium.

Dum Ricardus
Spirat suspiria,
Orat, plorat,
Petens solacia,
*Christus donat
Optata gaudia.

Versiculus.

Transit in iubilum
Luctus et gemitus.
Mens sentit sibilum
Diuini spiritûs,
Christus donat &c.

IN SECUNDO NOCTURNO.

Antiphona.

Exaudiuit Dominus
Ricardum deprecantem,
Dedit ei protinus
Feruorem oblectantem

Psalmus.

Cum inuocarem.

Antiphona.

Verba sua percipit,

Quod linguam* Deus præstat,

Sic mercedem recipit,

Qui beatus restat.

Psalmus.

Verba mea.

Antiphona.

Coronatur gloriâ,

Honor ei datus,

In beatâ patriâ

Semper collocatus.

Psalmus.

Domine, Dominus meus.

Versiculus.

Justum deduxit.

Lectio quarta.

Postquam autem predictus armiger eam in secreto examinasset, et ex perfectis evidenciis cognovisset sanitatem sui propositi, vestiuit eum sumptibus suis juxta voluntatem suam, vestibus convenientibus heremite, et ipsum in domo suâ diu retinuit, dans sibi locum mansionis solitarie, et providens sibi de omnibus necessariis sui victûs et vite. Tunc itaque cepit, cum omni diligentia, die et nocte perfectiori vite studere, et quomodo opportunius posset in vitâ contemplatiuâ proficere, et in amore diuino feruere. Quam excellentem autem perfectionem in hâc arte Deum ardentem amandi tandem obtinuit, ipsemet, non ad sui jactantiam, aut vanam gloriam conquerendam, sed potius exemplo gloriosi et humilis Apostoli Pauli enarrantis raptum suum ad tertium cælum ubi audiuit archana quæ non licet homini loqui, qui etiam fatetur magnitudinem reuelationum sibi factarum, adeo et publicè pretulit labores suos omni¹ aliorum apostolorum

¹ ? omnibus.

laboribus, que omnia, ad aliorum profectum et edificacionem, in epistolis suis scripsit et aliis legenda reliquit

[desunt lineæ nonnullæ abscissæ]

..... que ad adipiscendum huiusmodi perfeccionem desiderabilissimam ordinantur, et impedimenta contemplationis velud venenum abhorreant et absceindant.

Responsorium.

Patent optato hospitio*,
Pulehra, mira, suavia,
Excedunt omni precio.
Mundana visibilia.
Conduntur cordis intimo*
*Mulcent suâ presenciâ.

Versiculus.

In eis que tantum eminent,
Cor Ricardi detinent,
Et firmant in leticiâ,
Mulcent &c.

Lectio quinta.

In libro siquidem predicto¹ sic ait, ‘Admirabar amplius quam enuncio quando sentiui cor meum primitus inclescere, et verè, non ymaginariè, sed quasi sensibili igne estuare. Eram equidem attonitus quemadmodum eruperat ardor ille in animo, et de insolito solatio propter experienciam huius habundantie, sepius pectus meum, si forte esset feruor ex aliquâ causâ exteriori, palpaui. Quumque cognouissem quod ex interiori solummodo effluisset, et non esset a carne incendium illud amoris, sed donum esset conditum, letabundum, liquefactus sum in affectu amplioris dilectionis, et precipuè propter influentiam dilectationis suauissime et suauitatis integre, que cum ipso caumati spirituali mentem meam medullitùs irrorauit. Nec enim putavi prius talem ardorem mellifluum, et consolato plenum, in hoc exilio euenire.’ Ecce vero, ex hiis verbis, qualiter proficiat in adeptione

¹ The book *De Incendio Amoris*. Part of the title can be traced in the torn part of the MS.

suavissimi amoris dei ; quia autem multa preparatoria ad accensionem hujusmodi amoris, ut puta ea quæ diminuunt et tollunt amores contrarios, ideo, saucius iste, carnis attriuit lasciui¹ vias, in quarum amorem multi impetu bestiali et vesano feruntur, mundum etiam spremit cum suis diuitiis, solum contentus arcis² vite necessariis, ut liberior vacare posset amoris veri deliciis. Hiis igitur ex causis, maceravit carnem suam multis jejuniis, crebris vigiliis, insistendo singultibus atque suspiriis, deserens omnem strati molliciem, scamnum durum habens pro lecto, brevem casellam pro domo, mentem semper figens in celo, cupiens dissolvi et esse cum Christo dilecto suo dulcissimo.

Responsorium.

Amor monstrat mentis incendium,
 Sacris factis, scriptis, alloquiis,
 Amor tollit omne dispendium,
 Quod turbaret mundanis tediis.
 Amor vite sue compendium.
 *Quo repletur summis deliciis.

Versiculus.

Amor dilecti cor ejus vulnerat.
 Amor zelotis langorem generat.
 Quo repletur &c.

Lectio sexta.

Admirande autem et utiles imprimis erant huius sancti occupationes, in sanctis exhortationibus quibus quam plurimos convertit ad Deum, in scriptis etiam suis mellifluis, et tractatibus, et libellis ad edificationem proximorum compositis, quæ omnia in cordibus deuotorum dulcissimam resonant armoniam ; et inter cetera vehementis admiracionis esse videtur, quod dum semel sederet in cellâ suâ in uno postprandio, venerunt ad eum domina domûs et multe alie persone cum eâ, et inuenerunt eum scribentem multum velociter, petiueruntque ab eo ut a scribendo desisteret, et eis verbum edificationis proponeret. Qui statim faciens eis exhortationes optimas ad virtutes, et ad declinandum

¹ / lasciua.

² / arcis.

seculi vanitates, et ad firmandum amorem cordis ad Deum, in nullo tamen propter hec destitit a scribendo per duas horas continuas, sed eque velociter, sicut prius, continuauit scripturam, quod nullo modo fieri potuisset nisi Spiritus eo tempore direxisset et manum et linguam, presertim cum essent occupationes ab inuicem distrahentes, et sermo omnino discrepans a significatione verborum quæ scripsit. Adeo etiam erat interdum sanctus iste in spiritu dum oraret, quod alii pallium ejus dilaceratum quo opertus erat, detrahebant, nec sensit, quod postquam resarsitum erat atque consutum, et super ipsum repositum, non aduertit.

Responsorium.

Solui cupit a carnis carcere,
Clamat, mors veni, festina properè,
*Curre, vola, noli pigrescere.

Versiculus.

Duleis mors, en, diu langui !
Fac me meo dilecto perfrui,
Curre &c.

IN TERTIO NOCTURNO.

Antiphona.

Ingressus sine maculâ,
Loquens veritatem,
Ardebat, quasi facula,
Monstrans caritatem.

Psalmus.

Domine quis habitabit.

Antiphona.

Datur quod desiderat,
Quod anima sitiuit,
Dum ad Deum properat,
Et in celum iuit.

Psalmus.

Domine in virtute.

Antiphona.

Junctus celi ciuibus,
Carens omni sorde,
Innocens hic manibus,
Scandit mundo corde.

Psalmus.

Domini est terra.

Versiculus.

Justus ut palma florebit.

Euangelium.

Sint lumbi vestri precincti.

Lectio septima.

Quanto autem beatus iste heremita Ricardus operosius efficacius studuit ad perfectionem sanctitatis vite querendam, tanto callidius humani generis inimicus diabolus ipsum suis deceptoris laqueis impedire curauit. Vnde ex scripturâ manûs proprie huius sancti, repertâ post mortem in vno libello de suis operibus compilato, ipsum, per speciem cuiusdam mulieris, funiculis libidinis et concupiscentiæ conabatur subuertere. Vnde in predicto libello sic ait. ‘Dum ego propositum singulare perecepissem, et, relicto habitu seculari, Deo potius quam homini deservire decreuissem, contigit, quod, quâdam nocte, in principio conuersionis meæ, michi in stratu meo quiescenti, apparuit quedam iuuenecula valde pulchra quam ante videram, etiam que me in bono amore non modicum diligebat. Quam cum intuitus essem, et mirarer cur in solitudine ad me etiam in nocte venerat, subito, sine morâ vel loquelâ, iuxta me se immisit. Quod ego sentiens, et ne me ad malum alliceret timens, dixi me velle surgere et nos signo crucis benedicere invocatâ Sanctâ Trinitate. At illa tam fortiter me strinxit, vt nec os ad loquendum, nec manum in me sentirem ad mouendum. Quod videns perpendi ibi non mulierem, sed diabolum in formâ mulieris me temptasse. Verti igitur me ad Deum, et cum in mente meâ dixissem ‘O Ihesu, quam preciosus est sanguis tuus,’ crucem imprimens in

pectore cum digito, qui quodammodo jam mobilis esse inceperat, et ecce subito totum disparuit, et ego gratias egi Deo qui me liberavit. Deinceps ergo Iesum amare quesivi, et quanto in amore eius profeci, tanto nomen Ihesu michi dulcius et suavius sapiebat, et etiam usque hodie non recessit a me. Ergo benedictum sit nomen Jesu in secula seculorum.' Amen.

Responsorium.

Mentem simul diversis applicat,
Manu scribens, verbis edificat,
*Actum mentis sic Deus duplicat.

Versiculus.

Audientes verbi vis attrahit,
Nec loquela scribentem distrahit,
Actum mentis &c.

Lectio octava.

Sanctus etiam iste heremita Ricardus, ex habundantiâ caritatis sue, sollicitus erat se intimum familiarem exhibere reclusis et hiis qui spirituali indigebant consolatione, et qui turbaciones et vexaciones, operatione et malignitate malorum spirituum, paciebantur in animâ vel in carne. Contulitque sibi Deus gratiam singularem subueniendi taliter tribulatis; unde semel contigit, quod cum quedam domina appropinquaret ad mortem, in cuius manerio idem Ricardus cellam habebat longè a familiâ separatam, ubi solitarius residere consuevit et contemplacioni vacare, conuenit ad cameram ubi domina decumbebat magna demonum horribilium multitudo, propter quod, nec mirum, ipsa, dum eos aperte conspiceret, incidit in timorem summum et tremorem. Aspergunt assistentes aquam benedictam in camerâ, orationes deuotas faciunt, nec tamen illi discedunt, sed incepte vexationi vehementer insistent. Tandem, prouido et sano amicorum consilio, vocatus est beatus Ricardus ad cameram, vt, si posset, eidem dominæ consolacionis et quietacionis remedium adhiberet; qui cum ad eam consolandam accessisset, et ei sacras admoniciones fecisset, ac ad spem omnem ponendam in superhabundanti Dei misericordiâ, et ipsius exuberantissimâ graciâ concitasset, demum

ad orandum Deum ferventi corde se contulit, petens ut auferret ab eâ terrorem demonum et aspectum. Exaudiuit eum illico Dominus, et oracione delecti sui Ricardi placatur, omnem illam turmam terribilem coegit ad fugam, fugientesque demones reliquerunt transitûs sui stupenda vestigia. Viderunt siquidem omnes assistentes, quod in fundo camere consparso paleis, ubi transierant, palee apparuerunt combuste et in cineres nigros redacte, in ipsis quoque cineribus figuras quasi pedum bouinarum impressas. Cum autem predam quam ibidem concupiverant, demones perdidissent, molliiebantur vindictam accipere de suo fugatore Ricardo. Unde ad ipsius eellam protinus accesserunt, et adeo eum inquietauerunt ad tempus, quod locus ille contemplacioni sue redderetur ineptus. Sanctus autem Dei, constans in fide, ad presidium oracionis iteratò confugiens, illorum iteratam fugam a domino suis precibus impetrauit. Ad consolacionem autem amicorum domine memorate, nunciavit eis eam saluam esse, et regni celici coheredem futuram post exitum ab hâc vitâ. Post hec sanctus Dei Ricardus ad alias partes se transtulit, non dubium ex diuinâ prudenciâ, ut in multis demoratus locis multis proficeret ad salutem, et interdum etiam ut sibi impedimenta contemplacionis auferret, sicut in libro de vitis propriis multi sanctissimorum patrum in heremo fecisse leguntur. Nec enim erebra loci mutatio semper ex levitate procedit, prout calumniantur quidam homines proni et faciles ad peruerse iudicandum de proximis, propter quorum tamen prauas interpretaciones, et consuetudinem detrahendi, nullus sensatus debet pretermittere ea, que per experienciam sibi percipit esse bona, et promouentia ad virtutem. Siquidem in canone et decretis ecclesie, plures assignantur cause, pro quibus est aliquando loci mutacio facienda, quarum vna est cum necessitas persecutionis loca eorum grauauerit. Secunda, cum difficultas locorum fuerit. Et tertia, cum sancti malorum societate grauantur. Cum itaque sanctus iste, ex causis bonis et multum vtilibus, se ad inorandum in comitatu Richmondæ transtulisset, contigit dominam Margeritam olim reclusam apud Anderby Ebor. Diocesis, in ipsâ die ecce Domini, graui

nimis passione infirmitatis vrgeri, ita vt per tresdecim dies continuos penitus priuaretur potestate loquendi. Et propter hoc tot sustinuit cruciatus et puncturas in corpore, quod nullicubi valebat consistere. Quidam igitur paterfamilias eiusdem ville, sciens sanctum heremitam Ricardum eam perfectâ caritatis affectione diligere, utpote qui ipsam de arte amoris Dei consuevit instruere, et in modo viuendi suâ sanctâ institutione dirigere, ad ipsum, qui per duodecim miliaria ab habitacione reclusæ tunc temporis morabatur, ecleriter properauit in equo, rogans quod ad eam festinanter accederet, et sibi consolacionem in tantâ necessitate præstaret. Veniens itaque ad reclusam, inuenit eam mutam, et vexacionibus acerrimis perturbatam. Quumque resideret ad fenestram domûs eiusdem reclusæ, et simul comederent, contigit vt completo prandio reclusa desideraret dormire. Opressa itaque sompno capud suum decidit ad fenestram, ad quam se reclinauit sanctus Dei Ricardus. Et sic cum modicum dormiuisset, apponendo* se aliquialiter super ipsum Ricardum, subito cum impetu vehementi apprehendit eam in ipso sompno tam grauis vexatio, vt videretur velle violenter fenestram domus sue dirimere, et, in ipsâ vexacione tam forti, euigilauit de sompno, et cum magnâ deuocione, potestate loquendi sibi concessâ, in hec verba prorupit ‘Gloria tibi Domine,’ et beatus Ricardus versum inceptum compleuit dicens ‘Qui natus de virgine’ et que secuntur completorum vsu. Ait illi ‘modo restitutum est tibi labium, vt ere eo sicut mulier bene loquax.’ In breui eciam postea, iterum cum eâ comedens, ad fenestram predictam per omnem eundem modum ut prius, post prandium incidit in soporem, se ad predictum sanctum apponens*, reuersa est ad eam eadem vexatio, et quasi amens facta est, et seipsam miris et violentis modis agitabat. Quum autem Sanctus Ricardus quereretur modo quo potuit eam suis manibus detinere, ne se ipsam discerperet, vel alia domûs incomoda moliretur, subito dilapsa est de manibus, et in dilapsu de sompno excitata est vigil effecta. Et tunc ait ad eam Ricardus, ‘putavi veraciter, quod si fuisses diabolus ego te tenuissem, vertum tamen hoc verbum consolacionis tibi denuncio, quod quamdiu

ego in hâc mortali vitâ superstes fuero, nunquam vexacionem huius egritudinis pacieris.' Transactis tamen postea quibusdam annorum curriculis, reuersa est ad eam predictæ egritudinis passio, preterquam quod linguam liberam habuit ad loquendum, vocari ergo fecit reclusa predictum patremfamilias, rogauit eum ut in in equo concitato properaret apud domum Sanctimonialium de Hampole, qui locus multum a suâ habitatione distabat, ubi dictus Ricardus illis diebus solitariam vitam egit, vt videret quid accidisset de eo, quia non dubitauit quin de mundo migrasset. Sciuit enim ipsum in promissis fidelem, promiserat autem ei, quod, eo viuente, ne carne talem vexacionem nullatenus pateretur. Venit itaque dictus homo ad Hampole, et ipsum huic mundo mortuum comperit, dumque diligenter de horâ sue migracionis perquireret, inuenit quod parum post horam sancti transitûs redisset ad eam egritudo predicta. Postea autem eadem reclusa se transtulit apud Hampole, ubi sacrum corpus eiusdem heremite fuit traditum sepulture, et nunquam deinceps grauata est illâ horribili egritudinis passione.

Responsorium.

Dum ... magnus aduehitur,
Fit clamor populi, victor opprimitur,
... miraculi fomes(!) efficitur.

Versiculus.

Deus suspendit
Sic ostendit vim sollicitudinis,
... ..

Lectio nona.

Verum tamen ne lateat homines, maxime eos qui denotis et attentis studiis circa vite perfeccionem adipiscendam insistunt, qualiter et quibus mediis, beatus ipse Dei zelotipus heremita Ricardus, gradum et perfecti amoris et caritatis, prout permittit status mortalium, adeptus est, ita ut omnis alius amor ei vilesceret, et ad horrorem abominabilem generaret. Est sciendum quod ipsemet in libro suo primo de Incendio amoris Cap. XIII^o ita

dicat ‘Per processus,’ inquit, ‘temporum, magnus datus est michi profectus spiritualium gaudiorum. Ab initio namque alteracionis vite mee et mentis, usque ad apercionem hospitii* celestis, vt, reuelatâ facie, oculis cordis superos contemplaretur et videret quâ viâ amatum suum quereret, et ad ipsum anhelaret, effluerunt tres anni, exceptis tribus vel quatuor mensibus. Manente siquidem aperto hospitio*, usque ad tempus in quo in corde veraciter senciebatur calor eterni amoris, annus vnus pene pertransiuit. Sedebam quippe in quâdam capellâ, et dum suauitate orationis vel meditacionis multum delectarer, subito sensi in me ardorem insolitum et iocundum. Sed cum prius fluctuarer, dubitando a quo esset, per longum tempus, expertus sum non a creaturâ sed a creatore esse; ipsum ferventiorum et iocundiorum inueni. Flagrante autem sensibilibus calore illo inestimabiliter suavi, vsque ad infusionem et percencionem soni celestis vel spiritualis, qui ad canticum pertinet laudis eterne, et suauitatem inuisibilis melodie, quia¹ dari et audiri non potest nisi ab eo qui accepit, quem oportet esse mundatum et segregatum a terrâ—dimidius annus et tres menses et aliquot ebdomade effluerunt. Dum enim in eâdem capellâ sederem, et in nocte ante cenam Pascheos, prout potui, decantarem, quasi tumultum psallentium vel potius canentium super me auscultavi. Cumque celestibus et orando toto desiderio intenderem, nescio quomodo, mox in me concentum mirum sensi, et delectabilissimam armoniam celitus excepi mecum manentem in mente. Nam cogitatio mea continuo in carmen canoris commutabatur, et quasi odas hymni meditando. Ac etiam in orationibus ipsis et psalmodiâ eundem sonum edidi, deincepsque ad canendum que prius dixeram, pre affluentia interne suauitatis prorupi. Occultè quidem, quia tantummodo coram conditore. Non cognitus eram ab hiis qui me tenebant, ne, si sciuissent, super modum me honorassent, sic perdidissem partem glorie pulcherimi, et decidissem in desolacionem. Interea, mirum me arripuit, eò quod assumptus essem, et quia dederat michi Deus dona que petere nesciui, nec putavi tale quid eciam nec sanctissimum in

¹ ? quæ.

hâc vitâ accepisse. Proinde arbitror hoc nulli datum meritis, sed¹ gratis cui voluit Christus. Puto tamen neminem illud accepturum nisi spiritaliter nomen Jhesu diligat, et in tantum honoret, ut ab eius memoriâ nunquam, excepto sompno, recedere permittat. Cui autem hoc facere datum est quod et illud assequetur. Vnde ab inicio mutati animi, usque ad supremum amoris Christi gradum quem ego attingere, Deo donante, valebam, in quo gradu eum canoro iubilo diuinas laudes personui, quatuor annos et circa tres menses habui. Hic nempe cum prioribus dispositis ad ipsum status permanet usque in finem, verum et post mortem erit perfectior, quia hic gaudium amoris et caritatis incipitur, et in celesti regno gloriosissimam accipiet consummacionem.’

Responsorium.

Mersos in aquis
Vite restituit,
Mutis, contractis,
Medelas tribuit.
Lex amoris
Ad Deum allicit.

Versiculus.

Que vult Ricardus,
Hee Deus efficit.
Piè petentibus*—Gloria Patri—
Piè petentibus*.

Te Deum laudamus.

Versiculus.

Juveni quem diligit anima mea.

Responsorium.

Testor eum non dimittam¹.

¹ The Sarum Breviary has a Versicle and Responsory here. There is none in the Breviary as now used.

IN LAUDIBUS.

Antiphona.

Regem regum omnium

Videt in decore.

Quem

... suo labore.

Psalmus.

Dominus regnavit.

Antiphona.

Servivit in leticiâ,

Deo jubilavit,

Exultat nunc in animâ*,

Habens* quod amavit.

Psalmus.

Jubilate.

Antiphona.

Ad te, de luce vigilans,

Sitit carne, mente,

Nunc est in celo rutilans

Luce refulgente.

Psalmus.

Deus, Deus meus.

Antiphona.

Benedicit Dominum

Gratias agendo,

Laudat patrem luminum

Ymnos concinendo.

Psalmus.

Benedicite.

Antiphona.

Præclara laudis themata
 Viuus* prolibauit,
 Tolluntur jam enigmata,
 Videt quod laudauit.

Psalmus.

Laudate Dominum de celis.

Capitulum. Sicut in primis Vesperis.

Impmus.

Verbum eternum explicat
 Ricardus dignum laudibus,
 Dum ipsum sic magnificat,
 Famâ, signis, virtutibus.
 In vitâ totus innocens,
 Carnem affligit, macerat,
 Ultrò deuotos edocens,
 Amore Deo federat.
 Que sunt superna sapuit,
 Conformans se celestibus,
 In illis semper studuit,
 Crescens sacris profectibus.
 Sanctitatis compendio,
 Fit mundo pulchrum speculum,
 Caritatis incendio,
 Inflammat Dei populum.
 Omnipotenti Domino
 Salus, honor, imperium,
 Qui nobis sine termino
 Det cum Ricardo premium.

Amen.

Versiculus.

Ego dilecto meo, et dilectus mihi.

Responsorium.

Iam pascitur inter lilia.

[*Ad Benedictus*] *Antiphona*¹.

O pulcher flos Libani
 Languesco ex amore,
 Tui melos organi
 Sonat cum dulcore.
 Ignis tui cilibani
 Flammat ex ardore,
 Nos qui sumus orphani
 Poscas tecum fore.

Psalmus.

Benedictus.

Oratio. Sicut supra.

AD PRIMAM.

Regem regum &c.

AD TERTIAM.

Capitulum ut in primis Vesperis, ac in Laudibus.

Responsoria Horarum de communi unius confessoris non pontificis.

AD SEXTAM.

Capitulum.

Adiuro vos, filie Jerusalem, si inueneritis dilectum meum ut nuncietis ei quia amore langueo.

AD NONAM.

Capitulum.

Qualis est dilectus tuus quia sic adiurasti nos? Dilectus meus candidus et rubicundus, electus ex millibus.

¹ In the MS. there is here written *In euangelio JE*, but as there does not appear to be any explanation of this, it is assumed to be an error of the scribe, and the Antiphon to the Benedictus, for which this is the proper place, is taken to be indicated.

AD SECUNDAS VESPERAS.

Antiphonæ de Laudibus. Psalmi unius Confessoris. Responsoria, Versiculi, Imprimus, &c., ut in primis Vesperis.

Ad Magnificat Antiphona.

O custos innocentiae,
 Coruscans gemmis mortem,
 O lumen sapientiae,
 Solamen denotorum,
 O fotor continentie,
 Forma perfectorum,
 Sis nostre concientie
 Luna delictorum.

Psalmus.

Magnificat.

Oratio, ut supra.

AD MISSAM OFFICIUM.

Introitus.

Os justi meditabitur [sapientiam.]

Collecta.

Ut supra.

Epistola.

Optavi et datus est michi sensus.

Graduale.

Domine peruenisti. Alleluia.

Versiculus.

Pater olim heremita,
 Nunc cuius celorum,
 Fac nos puros hic in vitâ,
 Et bonorum morum.

Sequencia.

Laudis odas decantemus,
 Toto corde iubilemus,
 Festum est leticie.

Pauper olim heremita
Nunc prediles est in vitâ,
Et in statu gloriæ.
Vitam illam hic meratus,
Carnis tulit cruciatus,
Datus penitencie,
Mundi pompas abhorrebat,
Cuncta vana contemnebat,
Dono sapiencie.
Ardens intus caritate,
Foris fulsit pietate,
Docens moris regulam.
Amor thema fit doctrine,
Et celestis discipline,
Cor vertens in fauillam.
Fons dulcoris, pir feruoris,
Vox canoris, vis amoris,
Sanctum istum efflerunt.
Miris vita persignata,
Mens mellita, mors invitata*,
Celum ei conferunt.
Dulces voces ad aures intonant,
Miri meli ymnorum resonant,
Melis cantus Ricardi consonant,
O sancta suauitas !
Illiis intentus exultans iubilat,
Amena lux in mente rutilat,
Sacros flatus Deus insibilat,
Dans instinctus optimos.
Studet, legit, scribit et supplicat,
Deo totum se factis dedicat,
Mundi dolos et carnis abdicat,
Veri hostes nequissimos.
Plangit huius vite moram,
Citam petit mortis horam,

Vocem orationis dat sonoram,
'Deus, lucem da decoram,
Fac ut tibi placeam.
Summa merces te videre,
Tibi semper inhærere,
Tu es dulcor vite vere,
Fons felicitatis mere,
Fac ut tibi placeam.'

Meditando raptus abstrahitur,
Mente metas carnis egreditur,
Ut Helias in sursum vehitur,
Curru amoris igneo.
Rote currûs sunt euangelia,
Venter currûs vite mundicia,
Currunt, trahunt, Christi consilia
Motu multum idoneo.

Pellit nocens detrimentum,
Prestat potens iuramentum,
Statûs reddens firmamentum,
Hinc est patens argumentum,
Quod celum hereditat.
Sanat morbos, fauet mestis,
Et succurrit in molestis,
Signa supplent vicem testis,
Cedit ei mortis pestis,
Defunctos resuscitat.

Potens pater nos attende,
Nos accende, nos defende,
Ad nos manum tu extende,
Bona nobis tu impende,
Sanctis tuis precibus.
Fac nos Deo seruitores,
Da dulcores, auge mores,
Pande nobis poli fores
Miscens celi ciuibus.

Evangelium.

Sint lumbi vestri precincti.

Offertorium.

Desiderium anime eius.

Secreta.

Has nostras oblationes, Domine, precatio beati Ricardi tibi reddat acceptas, ut et earum virtute a cunctis protegamur periculis, et indeficienter in tui nominis amore firmemur; per Dominum nostrum Jesum Christum.

Communio.

Beatus servus.

Post-Communio.

Sacri corporis et sanguinis Jesu Christi repleti libamine, te*, pater omnipotens, vt beati heremite Ricardi precibus tam preciosum communium nobis salubre reddatur, petimus*, quasi* nobis* medulla suauissimæ caritatis et pacis, quoniam superna sacrificia representantur; per eundem.

[Incipiunt miracula beati
Ricardi heremite.]

NOTE. An attempt is now being made by the Committee of the Early English Text Society to obtain a perfect list of the English writings of Richard Rolle, with beginnings and endings. Any information or assistance in this matter will be thankfully received by the Editor of this work.



RICHARD ROLLE DE HAMPOLE.

I.

OF THE VERTU³ OF THE HALY NAME OF Ihesu.

Ricardus herimita super versiculo '*Oleum effusum nomen tuum.*'

Cantic. I. 3.

That es on Inglysee 'Oyle owt-zettide es thi name.' The name of Ihesu commys in-to the worlde and als sone it smellys Oyle out-zetted. Oyle it es takyne for ay-lastande saluacyone es hopede. Sothely Ihesu es als mekyll to be mene als saucoure or helcfull¹. Tharefore what menys it Oyle owt-zettide es thy name bot Ihesu es thy name? This name es Oyle owte-zettyd, ffor Ihesu the Worde of God has tane manes kynde. Ihesu, thou fulfillis in warke that thou es called² in name, sothely sauys man, pat wham³ we calle saucoure, tharefore Ihesu es thy name. A! A! that wondyrfull name! A! that delittabyll name! This es the name pat es abowne all names; name althirhegeste, withowttene whilke na man hopes hele¹. This name es in myn ere heuenly sowne⁵, in my mouthe honyfull swetnes. Tharefore na woudyre pofe I luf pat name, the whylke gyffes comforth to me in all angwys. I can noghte pray, I cane noghte hafe mynde bot sownande the nam of Ihesu. I sauyre noghte joye that *with* Ihesu es noghte mengede.

The words equivalent to Iesu is thy name.

By 'poured out' is meant the Incarnation. Iesu is Saviour.

This is the highest and most blessed of names.

The readings in the foot-notes from a MS. of the Treatise in the Harleian Collection.

¹ Harl. MS. 1022, helpful.

² I et at þou art cadd

³ Sothly man sauys þou qwan.

⁴ [his name es swete. & Ioyful gyfand sothfast comforth vnto mans hert.]

⁵ Sothle þo name of ihesu es in my mynde joyus sang, in my nere heuenly sounde.

This name
will I ever
cherish and
love.

My love to it
is so strong
that it causes
me to faint.

Iesu is the
source of all
my joy.

Have mercy
then upon me
O Iesu!

Great is the
power of that
sweet name.

Whare-so I be, whare-so I sytt, what-so I doo the mynd of the
sauoyre of the name Ihesu¹ departis noghte fra my mynde.
I haf sett my mynde, I haf sett it als ta-kynnyngge appone myne
arme², for luf es strange als dede. Als ded slaas all, Swa lufe
ouer-comes all. Ay-lastande lufe has ouer-comemyne me, noghte
fer to sla me, bot for to qwykkyn me. Bot it has wondyde me
ffor it sulde leche me. It has thurghe-fychede my herte, þat
merghly ere it be helyde. And now ouer-comene I fayle. Un-
nethes I lyfe for joye. Nerehand I dye ffor I suffyce³ noghte in
delycouseste swettnes and ay to be dronkenede. It falles the
flesche may noghte of his vertu noghte defaile ay whils þe saule
in swylk joyes is rauyste for to joye. Bot whene vn-to me
swylke joye bot for Ihesu? The nam of Ihesu has taughte me
for to synge, and has lyghtenede my mynde *with* the hete of
vn-made lyghte. Thare-fore I syghe and crye Wha⁴ sall schewe
to þe lufede Ihesu þat I langwys for lufe. My flesche has faylede
and my herte meltes in lufe ȝarenande Ihesu. All þe herte
festenede in þe ȝernynge of Ihesu es turned in-to þe fyre of lufe
and with þe swettnes of þe Godhede fullyly es it fillide. Thare-
fore, A gude Ihesu, hafe mercy of þis wreche, schewe þe to þis
laungessande, be þou leche vn-to þis woundyde! If þou come
I am hale, I fele me noghte seke bot langwyssande for þi lufe;
late my saule takande, sekande þe, Ihesu, whaym it lufes, *with*
whas lufe it es takyn, whaym anely it couaytes. Sothely þe
mynd towchede *with* þe sonerayne swettnes and es for to waxe
hate in the lufe of þe makare qwhyls it enforthis⁵ for to halde
besyly in it the swettteste name of Ihesu. Sothely fra thythen
inryses⁶ a gret lufe and what thyng þat it trewely towches it
rauesche it vtterly to it. It inflawmes þe affeeyone, it byndis
þe thoghte, ȝa *and* all þe name⁷ it drawes to þe serues⁸ of it.
Sothely, Ihesu, desederabill es thi name, lufabyll and comfort-

¹ þo mynd of þo name of ihesu.

² I haue set it as a takenynge opon my hert. als takenynge apon myn Arme.

³ I suffice noghte in þis febul flesche for to bere so flowand swetnes of so mykel a mageste þer skrythes in to my mynde delycioust swetnes.

⁴ swa.

⁵ enforces.

⁶ rysets.

⁷ man.

⁸ scruiys.

abyll. Nane¹ swa swete joye may be consayuede. Nane swa swete sange may be herde. Nane swa swete *and* delytabyll solace may be hade in mynde. Tharefore what-so-euer *pou* bee pat redies the for to lufe Gode, if *pou* will nowthire be dyssayuede ne dyssayue, if *pou* wyll be wysse and noghte vnwysse, if *pou* will stande *and* noghte fall, haue in mynde besely for to halde *pe* name of Ihesu in *pi* mynde, and *pau* thyn enemy sall fall and *pou* sall stande, thyn enemye sall be made wayke *pou* sall be made strange. And if *pou* will lelely doo this², ferre fra drede³, *pou* sall be glorious and lowuabyll ouercommere. Seke *per*-fore the name of Ihesu and halde it and for-gette it noghte. Sothely na thyuge slokyus sa fell flawmes, dystroyes ill thoghtes, puttes owte venemous affeeyons, dos a-waye coryous *and* vayne occupyons fra vs. This name Ihesu, lelely haldyne in mynde, drawes by *pe* rote vices, settys vertus, inlawes⁴ charytee, in-*z*ettis⁵ sauoure of heuenly thynges, wastys discorde, reformes pese, gyffes inlastande ryste, dose away greenesnes of fleshely desyris, turnes all erthely thyuge to noye, fyllys *pe* luffande of gastely joye. So *pat* wele it may be saide, '*Et gloriabuntur omnes qui deliquit nomen tuum, quoniam tu benedices iusto.*' That es 'All sall joye *pat* lufes *pi* name for *pou* sall blysse *pe* ryghtwyse.' Tharefore *pe* ryghtwyse has dysseruede to be blyssede if *pe* name of Ihesu trewly he hafe luffede. And *pare*-fore es cald ryghtwyse ffor he enforssede hym trewly to lufe Ihesu. Wherefore, what may do faile vn-to hym *pat* conaytes vn-cessandly for to lufe *pe* name of Ihesu? Sothely he lufes and he *z*arnes for to lufe ffor we haue knawene *pat* *pe* lufe of Gode standis in swylke manere *pat* in als mekyll als we may⁶ lufe *pe* mare vs langes for to lufe. ffor-why it es saide '*Qui edunt me adhuc esuriunt*⁷ *et qui bibunt me adhuc sciciunt*⁸?' *pat* es to say that⁹ ettys me *z*itt hungres thaym, and *pay* *pat* drynkes me *z*itt thirstes thaym. Tharefore be it-selfe delitabill and conaytabill es *pe* name of Ihesu and *pe* lufe of it. Tharefore joye sall noghte faile¹⁰ vn-to

It gives the highest and purest joy.

Therefore whoever would serve God should ever have it in mind.

How infinitely great are its powers!

All shall have joy that love that name.

The more one loves the more one desires to love.

¹ nane so delitabul solace may be had in mynde.

² do lele þis.

³ synne.

⁴ insawes.

⁵ zettis.

⁶ mare.

⁷ esuriunt.

⁸ sciciunt.

⁹ þei þat.

¹⁰ want.

Angels desire
to look into
the virtues of
this name.

This is infi-
nite joy.

He that loves
not cannot
have joy.

This name
must be our
delight in
this life.

The way to
find Ihesu is
in poverty
and penance.

hym þat conaytes besyly for to lufe hym in whaym angells
þernys for to be-halde. Angels euer sese *and* euer þay þerne for
to see, and swa are þay fild þat¹ þaire fyllunge duse noghte
away þaire desyre, and² so þayre desyre duse noghte away
þaire fyllunge. This es full joye, this es endles³ joye, this es
glorious joye, þe whylke þe fylde vses⁴ lastandly *with-owtten*
noye, *and* if we vse⁵ it we sall be fyllyde euer *withowttyne*
lessynge. Thare-fore, Ihesu, all sall joye þat lufes thi name.
Sothely þay sall joye nowe be in-þettyng of grace, and in tym
to come be syghte of joye, and thare-fore þay sall joye⁶ for why
joy comes of lufe. Thare-fore he þat luffes noghte he sall euer
mare be *with-owtten* joye. Thare-fore many wrechcs of þe
worlde trowande þam to joye *with* Criste sall sorowe *with-*
owtten ende. And why⁷? Ffor thay lufede noghte þe name
of Ihesu. What so ȝe doo, if ȝe gyfe all þat ȝe haue vn-to þe
nedy, bot ȝe lufe þe name of Ihesu ȝe trauelle in vayne. All
anely þay may joye in Ihesu þat lufes hym in þis lyfe, and thay
þat files þam *with* vices *and* venemous delittes na drede þat ne⁸
þay ere putt owte of joye. Also *with*⁹ all þat þe name of Ihesu
es helefull fruytfull *and* glorious. Thare-fore wha sall haue hele
þat lufes it noghte, or wha sall bere þe frwytt be-fore Criste þat
has noghte the floure, and joye sall he noghte see that joyeande
luffede noghte þe name of Ihesu. The wykkyde sall be done
a-waye þat he see noghte þe joye of God. Sothely þe ryghtwyse
sekys þe joye and þe lufe and þay fynd it in Ihesu whaym þay
luffede. I ȝede abowte be¹⁰ conaytys of reches and I fande
noghte Ihesu. I rane¹¹ the wanntonnes of flesche and I fand
noghte Ihesu. I satt in companyes of worldly myrthe and I
fand noghte Ihesu. In all thire I soghte Ihesu bot I fand hym
noghte, ffor he lett me wyte by his grace þat he ne is fundene
in þe lande of softly lyfande. Thare-fore I turnede by anothire

¹ of. ² þat þeir desire. ³ endynge. ⁴ vysibul joyes. ⁵ vise.

⁶ for þei luf þi name. Sothly warñ þei lufd þei myghte not Ioy: & þei
þat lufs mare sal Ioy: for qwi joy cummes of luf.

⁷ & þat.

⁸ þat þei are.

⁹ witte alle.

¹⁰ about couaytys.

¹¹ ran be þo wantones.

waye, and I rane a-bowte be pouerte and I fande Ihesu pure, borne in þe worlde, laid in a crybe and lapped in clathis. I ȝode by sufferynge of werynes¹ and I fand Ihesu wery in þe way, turment *with* hungre, thriste *and* calde, fild *with* reprenes *and* blames. I satt by mine ane fleeande þe vanytes of þe worlde and I fande Ihesu in deserte, fastande in þe monte, anely prayande. I rane by þe payne of² penaunce and I fand Ihesu bowndene, scourgede, gyffene galle to drynke, naylede to þe Crosse, hyngand in þe Crosse and dycand in þe Crosse. Tharefore Ihesu es noghte fundene in riches bot in pouerte, noghte in delytes bot in penance; noghte in wantone joyeynge, bot in bytter gretynge, noghte emange many bot in anelynes³. Sothely ane euyll mane fyndis noghte Ihesu for þare he es he sekis hym noghte. He enforces hym to seke Ihesu in þe joy of þe worlde whare neuer he sall be fundene. Sothely tharefore þe nam of Ihesu es helefull⁴ *and* nedys by-houys be lufed of all conaytande saluacyone. He couaytes wele hys saluacyone þat kepis besyly in hym þe name of Ihesu. Sothely I haue na wondyr if þe⁵ temptid fall þat puttes noghte þe name of Ihesu in lastande mynde. Sekyrlly may he or scho chese⁶ to lyfe anely þat has chosene þe name of Ihesu to thaire⁷ speccyalle flōr thare may na⁸ wykked spyrite noye þare Ihesu es mekyll in mynde or is nennenyd⁹ in mouthe¹⁰.

The wicked cannot find Him nor know Him.

All that desire salvation must love his name.

II.

A TALE THAT RYCHERDE HERMET MADE¹¹.

When I had takene my syngulere *purpos and* lefte þe seculere habyte, and I be-gane mare to serue God þan mane, it fell one a nyghte als I lay in my ryste, in þe begynnynge of my couer-

Richard Hermit in the beginning of his hermit's life is tempted by an apparition of a fair young woman.

¹ scharpnesse. ² &. ³ in alones. ⁴ helpful. ⁵ he.

⁶ he chese. ⁷ hys. ⁸ ne. ⁹ neuend.

¹⁰ þer for it is to hald in mynde bysele þo name of ihesu.

¹¹ In the Life of the Hermit (printed in Preface) it is said that this narration was found after his death—*in uno libello de suis operibus compilato.* In the Harleian MS. it is written as one with the foregoing, and without title.

syone, þare appered to me a full faire ȝonge womane þe whilke I had sene¹ be-fore *and* þe whilke² luffed me nogt lytill in gude lufe. And when I had be-baldyn hyre and I was³ wondyrde why scho com swa on nyghte in þe wyldyrnes, sodanly, *with-*owttyne any mare speche, scho laid hire be-syde me, and when þat I felyd hir thare I dred þat scho sulde drawe me to inell, and said þat I wald ryse⁴ *and* blesse vs in þe name of þe Haly Trynytee, and scho strenyde me so stallworthely þat I had no mouthe to speke, ne no hande to styrre; and whene I sawe þat, I perceyuede well þare was na womane⁵ bot þe deuell in schappe of womane. Thare-fore I turnede me to Gode and *with* my mynde I said ‘A Jhesu how precyous es thi blude!’ makand þe crosse *with* my fyngere in my breste, and als faste scho wexe wayke and sodanly all was awaye; and I thankked Gode þat delyuerd me, *and* sothely fra þat tym furthe I forced me for to luf Jhesu, and ay þe mare I profette in þe luf of Jhesu þe⁶ swetter I fand it, *and* to pis daye⁷ it went noghte⁸ fra my mynde. Thare-fore, blysside be þe nam of Jhesu in the worlde of worldes! Amen⁹—Amen—Amen!

Iesu þe sone of þe glorious virgyne,

Now Lord haue mercy one all thyne—Amen.

Amen—Pro charyte—Amen.

III.

DE IN-PERFECTA CONTRICIONE.

Recharde hermyte reherces a dredfull tale of vn-perfitte contrereyone þat a haly mane Cesarius tellys in ensample. He says þat—

A ȝonge mane, a chanone at parys, vn-chastely and delyceously lyfande and full of many synnys laye seke to þe dede. He

He discovers that it is the fiend and vanquishes him by prayer.

This leads him to love Jhesu more ardently.

The story of the wicked Canon of Paris who made imperfect schrift and was damned.

¹ lufd.

² sche.

³ I wondred.

⁴ ryse vp.

⁵ no woman þerfor I turned me to god.

⁶ omitted.

⁷ & fra þat day.

⁸ neuer.

⁹ The rest omitted.

schrafe hym of his gret synnys, he hyghte to amende hym, he rescheyuede þe sacrament of þe antre and anoynte hym, and swa he dyede. Till his graunye it semyde als þe ayere gafe seruese. Eftyr a faa dayes he apperyde till ane þat was famy-liare till hym in hys lyfe, and sayde þat he was dampnede for þis enchesone. ‘Thofe I ware,’ *quod* he, ‘schreuen *and* hyghte to doo penance, me wantede verray contryeyone, wythowtten þe whilke all othere thynges awayles noghte. ffor-thy if I hyghte to lefe my foly my coneyens sayde þat, if I lefede tham, 3et walde I hafe delyte in myn alde lyfe. And till þat my herte heldede mare and bowghede, thane to restreyne me fra all thoghtes þat I knewe agaynes Goddes will. And for-thy I had na stabyll *purpos* in gude, na *perfite* contryeyone, tharefore sentence of dampnaeyone felle one me *and* wente agaynes mee.’

All-swa he reherces a-nothyre tale of verraye *contreeyone* þat þe same chreke *Cesarius* says. He tellys þat—

A scolere at pares had done many full synnys, þe whylke he hade schame to schryfe hym of. At the last gret sorowe of herte ouercome his schame, and whene he was redy to schryfe hym till þe priore of þe Abbay of Saynte Victor, swa mekill contricione was in his herte, syghynge in his breste, sobbynge in his throtte, þat he moghte noghte brynge a worde furthe. Thane the prioure said till hym, Gaa and wrytte thy synnes. He dyd swa, and come a-gayne to þe pryoure and gafe hym þat he hadde wretyn, ffor 3itt he myghte noghte schryfe hym *with* mouth. The prioure saghe the synnys swa grette þat thurgh leue of þe scolere he schewede theyme to þe abbotte to hafe conceyle. The abbotte take þat byll þat þay ware wretyn in and lokede thare-one. He fande na thyng wretyn and sayd to þe priour What may here be redde þare noghte es wretyne? That saghe þe pryour *and* wondyrde gretly *and* saide Wyet 3e þat his synas here warre wretyn *and* I redde thaym, bot now I see þat God has sene hys contryeyone *and* forgyfes hym all his synnes. þis þe abbot *and* þe prioure tolde þe scolere and he *with* gret joye thanked God.

The story of the scholar of Paris whose great sins were blotted out from the paper on which they were written.

IV.

MORALIA RICARDI HEREMITE DE NATURA APIS.

The three qualities of the bee—
 (1) She is never idle.
 (2) She weights herself by carrying earth when she flies.
 (3) She keeps her wings clean and bright.
 Thus righteous men are never idle.

And hold themselves vile and low and so avoid pride
 And keep the wings of their souls clean by charity.
 As the bees fight against those who would rob their honey, so should we against devils.
 Earthly friends often an impediment to the divine life.

As some birds fly well and some badly, so is it with men in the service of God.

The bee has thre kyndis. Ane es *pat* scho es neuer ydill, and scho es noghte with thaym *pat* will noghte wyrke, bot eastys thaym owte and puttes thaym awaye. A-nothire es *pat* when scho flyes scho takes erthe in hyr fette *pat* scho be noghte lyghtly *ouer*-heghede in the ayere of wynde. The thyrde es that scho kepes elene and bryghte hire winges. Thus ryghtwyse men *pat* lufes God are never in ydillnes, for owthire pay ere in *trauayle*, *prayand*, or *thynkande*, or *redande*, or othere gude doande, or *with* takand ydill mene and schewand thaym worthy to be put fra *pe* ryste of heuene for thay will noghte *trauayle*. Here pay take erthe, *pat* es pay halde *pam* selfe vile *and* erthely that thay be noghte blawene *with* *pe* wynde of vanyte and of pryde. Thay kepe thaire wynges elene, that es *pe* twa commandementes of charyte pay fulfill in gud coneyens, and thay hafe othyr vertus vublendide *with* *pe* fylthe of syne and vnelene luste. Aristotill sais *pat* *pe* bees are feghtande agaynes hym *pat* will drawe paire hony fra thaym, swa sulde we do agaynes denells *pat* afforces tham to reue fra vs *pe* hony of poure lyfe *and* of grace. for many are *pat* neuer haue halde *pe* ordyre of lufe ynesche paire frendys sybbe or flremede, bot out hire pay lufe *pam* *ouer* mekill or thay lufe *pam* *ouer* lyttill, settand thaire thoghte vnyghtwysely on thaym, or pay lufe thaym *ouer* lyttill, yf pay doo noghte all as *pey* wolde till *pame*. Swylke kane noghte fyghte for thaire hony for-thy *pe* denelle turnes it to wormes and makes *peire* saules ofte sythes full bitter in angwys and tene, and besynes of vayne thoghtes and oper wrecchidnes, for thay are so heuy in erthely frenchype *pat* pay may noghte flee in-to *pe* lufe of Ihesu Criste, in *pe* wylke pay moghte well for-gaa *pe* lufe of all creaturs lyfande in erthe. Wherefore, accordandly, Arystotill sais *pat* some fowheles are of gude flyghyng, *pat* passes fra a land to a-nothire. Some are of ill flyghyng for heuynes of body and for paire neste es noghte ferre fra *pe* erthe. Thus es it of thaym *pat* turnes *pam*

to Godes seruys. Some are of gude flyeghynges for thay flye fra erthe to heuene and rystes thaym thare in thoghte, and are fedde in delite of Goddes lufe, and has thoghte of na lufe of þe worlde. Some are þat kan noghte flye fra þis lande bot in þe waye late theyre herte ryste and delyttes paym in sere lufes of mene and womene, als þay come *and* gaa, nowe ane *and* nowe a-nothire. And in Ihesu Criste þay kan fynde na swettnes, or if þay any tyme fele oghte it es swa lytill and swa selorte, for othire thoghtes þat are in thaym, þat it brynges thaym till na stabylnes. Or þay are lyke till a fowle þat es callede struceyo or storke, þat has wenges and it may noghte flye for charge of body. Swa þay hafe vndirstandynge, and fastes and wakes and semes haly to mens syghte bot thay may noghte flye to lufe and contemplacyone of God þay are so chargede wyth othire affeicyons and othire vanytes.

Some can find no sweetness in Jesus Christ.

They are like the Stork that cannot fly for heaviness.

V.

A NOTABILL TRETYS OFF THE TEN COMANDEMENTYS
DRAWENE BY RICHERDE THE HERMYTE OFF HAMPULL.

The fyrste comandement es ‘Thy Lorde God þou sall loute and til Hym anely þou sall serue.’ In this comandement es forboden all mawmetryse, all wycheecrafte and charemynge¹, the wylke may do na remedy till any seknes of mane woman or beste, flor þay erre þe snarrys of þe denelle by þe whilke he afforees hym to dyssayue manekynde. Alswa in þis comandement es forbodyn to gyffe trouthe till socerye or till dyuynynge; by sternys or by dremys or by any swylke thynges. Astronomenes by-haldes þe daye and þe houre and þe poynte þat man es borne in, and vndir whylke synge he es borne, and þe poynte þat he begynnes to be in, and by þire syngues and oper þay saye þat þay say that sall be-fall þe man afterwarde, bot theyre errowre es reprofede of haly doctours. Haly crosses men sall

The first Com-mandment.

Forbids witchcraft, sorcery, diuining, and astrology.

Men may riuerece holy crosses and images.

¹ Thus Robert de Brune on the first Commandment:—

3yf þou yn swerde other yn bacyn,
Any chylde madest loke theryn,
Or yn thumb, or yn cristal,
Wycheecraft men clepen hyt alle.—*Handlyng Synne*, 351.

The second Commandment (third in Decalogue).	<p>lowte ffor thay are in synge of Cryste crueyfiede. To ymages es þe louynge þat es till thaym of whaym þaire are þe ymages, ffor þat entent anely þaire are for to lowte. The tothire comandement es ‘þou sall noghte take þe name of God in vayne.’ Here es forbodene athe <i>with-owttene</i> cheson. He þat nenenes God <i>and</i> sweris fals dispyse God. In thre maners mane may syne in swerynge; that es if he swere agayne his coneyence, or if he swere be Cryste wondes or blude, that es euermare gret syne þofe it be sothe þat he sweris, ffor it sounes in irreuence of Ihesu Cryste. Also if he com agaynes his athe noght fulfilland þat he has sworne. The nam of Gode es takyn in vayne one many maners. <i>With</i> herte, <i>with</i> mouthe, <i>with</i> werke. <i>With</i> herte takes false crystyn mene it in vayne þat rescheyues þe sacrament <i>with-owttene</i> grace in sawle. <i>With</i> mouthe es it tane in vayne <i>with</i> all athes brekyng, of new <i>prechyng</i> þat es vanyte and vndevoeyone; prayere, when we honour God <i>with</i> oure lippys and oure hertys erre ferre fra Hym. <i>With</i> werke ypocrittes takes Goddes nam in vayne, ffor they feyne gud dede <i>with-owttene</i>, and þey erre <i>with-owtten</i> charyte and vertue and force of sawle to stand agayne all ill styrrynges. The thirde comandement es ‘Vmbethynke the þat thou halowe þi halydaye.’ This comandement may be takyn in thre maneres. ffirste generally þat we sesse of all vyces þat lettys deuocoyone to God in prayenge and thynkyng. The thyrd¹ es speeyall, als in contemplaytyfe men þat departis þaym fra all werdly thynges swa þat þey hally gyfe þaym till God. The fyrste manere es nedfull vs to do, the tothire we awe to do, the thirde es <i>perfecyone</i>. ffor-thi one þe halydaye men awe, als God byddys, to lese all syne and do na werke þat lettis thaym to gyffe þaire herte to Godd, thatt þay halowe þe daye in ryst and deuocoyone and dedys of charyte. The ferthe comandement es ‘Honoure thy fadyre and þi modyre.’ That es in twa thynges, þat es bodyly and gastely. Bodyly in sustenance þat þay be helpede and sustaynede in þaire elde, and when þay are unmyghtty of payme selfe. Gastely in reuerence and bouxomnes þat þay say to þam</p>
Forbids vain and wicked oaths.	
The name of God taken in vain in many manners.	
New preaching, formal prayer, and hypocrisy.	
The third (fourth) Commandment.	
Its general meaning. Special meaning for contemplative men.	
The fourth (fifth) Commandment.	
Duty to parents bodily and ghostly.	

¹ The second is omitted.

na wordes of myssawe ne vnhoneste ne of displesance vnaus-
sedly, bot *serve* þame mekely and gladly and lawlyly þat þay may
wyne [noghte] þat Godde hyghte to swylke barnes þat es laude of
lyghte. And if þay be dede thaim awe to helpe þaire sawles
with almous dedes and prayers. The fifte commandement es þat
'thou slaa na man, nowthire with assente ne with worde or
fauour.' And also here es forboden vn-ryghtwyse hurtyng of
any persone. Thay are slaers gastely þat will noghte feede þe
pouer in nede, and þat defames men, and þat confoundes inno-
centys. The sexte commandement es 'Thou sall be na lichoure'
þat es thou sall haue na man or womane bot þat þou has taken
in fourme of Haly Kyrke. Alswa here es forbodene all maner of
wilfull pollusyone procurede one any maner agaynes kyndly oys
or oper gates. The seuende comandement es 'Thou sall noghte
do na thyfte.' In the whylke es forboden all manere of with-
drawyng of oper men thynges wrang-wysely agaynes þaire
wyll þat aghte it, bot if it ware in tyme of maste nede when all
thynges erre comone. Also here es forbodene giliery of weghte
or of tale or of mett or of mesure, or thorow okyre, or violence
or drede. Als bedells and foresters duse and mynysters of þe
kyng, or thurgh extoreyone, as lordes duse. The aughtene
commandement es that 'thou sall noghte bere false wyttnes
agaynes thi neghtebour' als in assys or cause of matremoyne.
And also lyenges ere forboden in þis commandement and forswer-
ryng. Bot all lyenges are noghte dedly syn, bot if þay noye
till som man bodyly or gastely. The nynde commandement es
'Thou sall noghte conayte þe hous or oper thyng mobill or
in-mobill of þi neghtbour with wrange,' ne þou sall noghte hald
oper mens gude if þou may zelde thaim, ellis þi penance saues þe
noghte. The tend comandement es 'Thou sall noghte conayte
þi neghtebour's wyfe, ne his seruande, ne his mayden, ne mobylls
of his. He lufes God þat kepis thire commandementes for lufe.
His neghtebour hym awe to lufe als hym selfe þat es till þe same
gude þat he lufes hym-selfe to, na thyng till ill; and þat he lufe
his neghtbour saule mare þan his body or any gudes of þe
worlde.

If they are
dead their
souls must be
helped by
almous deeds.
The fifth
(sixth) Com-
mandment.
Spiritual
murderers.

The sixth
(seventh)
Command-
ment.

Forbids all
manner of
pollution.

The seventh
(eighth) Com-
mandment.

All cheating
and impos-
ture forbid-
den.

The eighth
(ninth) Com-
mandment.

All lying is
not deadly
sin.

The ninth
(part of tenth)
Command-
ment.

Our neigh-
bour's goods
not to be
wrongly co-
veted.

The tenth
(part) Com-
mandment.

We ought to
love our
neighbour as
ourselves.

VI.

ALSO OF THE GYFTES OF THE HALY GASTE.

The seven
gifts of the
Holy Ghost.

Pe seuene gyftes of þe Haly Gaste þat ere gyfene to men and wymmene þat er ordaynede to þe joye of heuene and ledys thaire lyfe in this worlde ryghtwysely. Thire are thay, Wysdome, Undyrstandyng, Counsayle, Strenghe, Connyng, Pete, The drede of God. Begynne we at Consaile, for þare-of es myster at the begynnynge of oure werkes þat vs myslyke noghte afterwarde. With thire seuene gyftes þe Haly Gaste teches sere mene sere.

(1) Counsel, which is the taking up the contemplative life.

(2) Understanding, which teaches us how to distribute to the needy.

(3) Wisdom, which makes us think of Heaven.

(4) Strength, which is steadfastness in good purpose.

(5) Pity, which makes a man humble to receive the teaching of Holy Writ.

(6) Cunning, which makes a man penitent and charitable.

(7) The fear of God, which makes us fear to sin.

Consaile es doyng awaye of worldes reches, and of all delytes of all thynges; þat mane may be tagyld *with* in thoghte or dede, and þat *with* drawyng in-till contemplacyone of Gode. Undyrstandyng es to knawe whate es to doo and whate es to lefe, and þat that salle be gyfene to gyffe it to thaym þat has nede, noghte till *oper* þat has na myster. Wysdome es forgetyng of erthely thynges and thynkyng of heuen *with* discrecyone of all mene dedys. In þis gyfte schynes contemplacyone, þat es, Saynt Austyne says, A gastely dede of fleschely affeccion thurgh þe joye of araysede thoghte. Strenghe es lastyng to fullfill gude purpose þat it be noghte lost for wele ne for waa. Pete es þat a man be mylde and gaynesay noghte haly writte when it smyttes his synmys, whethire he vndyrstand it or noghte, bot in all his myghte purge he þe vilte of syn in hyme and *oper*. Connyng es þat makes a man of gude, noghte ruysand hyme of his reghtwysnes, bot sorowand of his synmys, and þat man gedys erthely gude anely to the honour of God, and prow to *oper* mene þane hym selfe. The drede of God es þat we turne noghte agayne till oure syne thurgh any ill eggyng. And þat es drede *perfit* in vs and gastely when we drede to wrethe God in þe leste syne þat we kane knawe and flese it als venyme.

VII.

ALSO OF þe SAME, DELYTE AND 3ERNYNG OF GODE.

Sernyng and delite of Ihesu Criste þat has na thyng of worldes thoghtes, es wondyrfull pure, haly, and faste, and whene a man felis hym in þat degre than es a man circumsysede gastely. Thene all oper besynes and affeeyons and thoghtes are drawene away owte of his saule that he may hafe ryste in Goddes lufe *with-owttene* tagillynge of oper thynges. The delyte es wondirfull. It es sa heghe þat na thoghte may reche þar-to to bryng it doune. It es pure when it es noghte blendid *with* na thyng þat es contrayrie thare-to. And it es faste whene it es clene and stabill delitande by it-selfe. Thre thynges makes delite in Gode heghe. Anc es restreynyng of fleschely luste in compleccione. Anoper es restreynyng or repressyng of ill styrryng and of temptacione in will. The thirde es kepyng or hegheyng of þe herte in lyghtenyng of þe Haly-gaste, þat haldis his herte vpe fra all erthely thoghtes, þat he sette nane obstakill at the comyng of Criste in-till hym. Ilkane þat couaytes endles hele be he besy nyghte and daye to fulfill þis lare or elles to Cristes lufe he may noghte wynne, ffor it es heghe, and all þat it duellis in it lyftes abowne layery lustes and vile couaytes, and abowne all affeeyons and thoghtes of any bodily thyng. Twa thynges makes oure delyte pure. Anc es ternyng of sensualite to the skyll. ffor whene any es tornede to delite of hys fyve wittes alsonne vnclennes entyrs in-to his saule. Anoper es þat þe skyll mekely be vssede in gastely thynges, als in medytaeyons, and orysonis, and luyng in haly bukes. ffor-thy þe delyte þat has noghte of vnordaynde styrryng, and mekely has styrryng in Criste, and in whilke þe sensualite es tournede to þe skyll all sette and oysede tyll God, makys a mans saule in ryste *and* sekirnes and ay to duell in gude hope, *and* to be payede *with* all God sandes *with-owttene* gruchyng or heynese of thoghte3.

What delight
in God is.

Its wonderful
power.

Three things
which in-
crease delight
in God.

Two things
which make
this delight
pure.

VIII.

[THE ANEHED OF GODD WITH MANNIS SAULE.]

The Union of
God with
man's Soul is
the highest
perfection.

¹Dere ffrende wit þou wele þat þe ende and þe soueraynte of perfeccione standes in a verray anehede of Godd and of manes saule by *perfyte* charyte. This ende þan es verrayly made whene þe myghtes of þe saule er reformede by grace to þe dignyte and þe state of þe firste condicione, þat es whene þe mynde es stableded sadely with-owttene chaungyng and vagacyone in Godd and gastely thynges, and when the resone es cleryde fra all worldly and fleschely behaldynges and imagyones, *fygours* and fantasies of creatures, and es illuminede with grace for to be-halde Godde and gastely thynges, and when þe will and þe affeeyone es puryfiede and elensede fra all fleschely lustes, kyndly and werldly lufe, and es enflawmede with brennande lufe of þe Haly gaste. Bot þis wondirfull anehede may noghte be fullfillede *perfyte*ly, *contenually*, ne hally in þis lyfe for corrupcyone of þe flesche, bot anely in þe blysse of heuene. *Nen*-þe-lattere þe nerre þat a saule in þis *presente* lyfe may come to þis anehede þe mare *perfit*e it es, ffor þat it es reformede by grace till þe ymage and þe lyknes of his creatoure here, one þis manerewyse þe more joy and blysse sall it haue in heuene. Oure Lorde Godd es ane endles beyng with-owttene chaungyng, all-myghty with-owttene faylyng, souerayne wysdome, lyghte, sofastenes with-owtten error or myrknes: souerayne gudnes, lufe, pees and swetnes: þan þe mare þat a saule es anehede, festened, *reformed*e and joynede to oure Lorde Godd, þe mare stabill it es and myghty, þe mare wysse and clere, gude, peyseble, luffande, and mare vertuous, and so it es mare *perfit*e. ffor a saule þat haues by grace of Ihesu and lange *trouayle* of bodyly and gastely excereyse *ouercomene* and dystroyede concupyscens and passious, and vnskillwyse styrrynges with-in it-selfe and with-

This Union
may not be
fully reached
in this life.

The nature of
God.

The nearer a
soul can be
brought to
this nature
the higher its
advance.

¹ This treatise, which is without heading in the MS., was ascribed by Sir F. Madden to Richard Rolle when he examined the Thornton MS. in 1835.

owttene in þe sensualite, and es clede in vertus, as in mekenes and myldnes, in pacyence, in sothefastnes, in gastely strenghe and ryghtewisenes, in contynence, in wysdome, in trouthe, hope, and charyte, þan es it made *perfite* als it may be in þis lyfe. Mekill comforth it resehaynes of oure Lorde, nogte anely inwardly in his prene substance, be þe vertu of þe anchede to oure Lorde þat lyes in knawynge and lufynge of Godd, in lyghte of gastely brynnyng of hym, in *transfourmyng* of þe saule in þe Godhede, bot also in many oþer comforthes, and sanours, swettnes, and wondirfull felynges one sere maners. Aftir oure Lorde vouches safe to vesete his creatours here in erthe, and eftyre þe saule *pro-fytes* and waxes in charyte, some saule by vertue of charyte þat Godd gyffes it es so clenese, þat all creaturs in all þat he heris, or sese, or felis by any of his wittes turnes hym till comforth and gladnes, and þe sensualite receyves newe savour and swetnes in all creaturs, and righte als before þe lykynges in þe sensualite ware fleschely, vayne, and veevous, for þe payne of þe orygynalle synn, righte so now þay ere made gastely, and clene, *with*-owtten bitternes and bytyng of coneyence. And þis es þe gudnes of oure Lorde, þat sen þe saule es puneschede in the sensualite, and þe flesche es *pertynere* of þe payne, that eftirwarde þe saule be comforthede in hir sensualite, and þe flesche be felawe of þe joye and comforth *with* þe saule, noghte fleschely, bot gastely, als he was felawe in tribulacione and payne. þis es þe fredom *and* þe lordehiþe, dygnyte and þe wyrehiþþ þat a manes saule hase ouer all creaturs, the whylke dygnyte he may receyue by grace here, þat ilk a creature sauoure to hym als it es, and þat es when by grace he sese, or he heres, or he felys anely Godd in all creaturs. One þis maner wyse a saule es made gastely in þe sensualite by abowndance of charite þat es in þe substance of the saule. Also oure Lorde comforthes a saule by aungells sange. Bot what þat sange es it may noghte be dyserynede be no bodyly lyknes, for it es gastely and abowne all manere of ymagynayene and mans resone. It may be *perecyuede* and felide in a saule bot it may noghte be spokene. Neuer-þe-lattere I speke þare-of to þe als me thynke. When a saule es purifyede by þe lufe of Godd,

The comfort
a soul thus
gains.

The fleshy
nature made
to minister to
its delight.

For this the
dignity of the
soul is shown.

Also our Lord
comforts a
soul by angels'
song.

This cannot
be fully de-
scribed, but I
will speak of
it as I think.

illumynede by wysedome, stabled by myghte of Godd, than es þe eghe of þe saule opnyed to be-halde gastely thynges, as vertus, aungells, and haly saules, and heuenly thynges. Thane es þe saule abill by cause of clennes to fele þe toucheynge, þe spekyng of gude aungells. This touchyng and spekyng es gastely, noghte bodyly: ffor when þe saule es lyftede and raysede owte of þe sensualyte, and owte of mynde of any erthely thynges, than in gret feruoure of lufe and lyghte of Godd, if oure Lorde vouche-safe, þe saule may here *and* fele heuenly sowune, made by þe presence of aungells in lounge of Godd. Noghte þat þis sange of aungells es souerayne joy of þe saule bot a defference þat es by-twix a manes saule in flesche and ane aungelle be-cause of unclennes. A saule may noghte here it bot by rauyschyng in lufe, and nedis for to be puryfiede full elene, and fullfillide of mekyll charyte, are it ware abyll for to here heuenly sowune. ffor þe souerayne and þe esceneyalle joy es in þe lufe of Godd by hym-selfe and for hym-selfe, and þe secundarye es in eomonyng and byhaldyng of aungells and gastely creaturs. ffor ryghte as a saule in vnderstandyng of gastely thynges es of ofte sythes touched and kennede thurgh bodyly ymagynaeyone, by wyrkyng of aungells (as Ezechielle þe profete sawe in bodily ymagynaeyone þe sothefastnes of Goddes preuates). Righte so, in þe lufe of Godd, a saule be þe presence of aungelles es raueschede owte of all mynde of erthely and fleschely thynges in-to a heuenly joye, to here aungells sange and heuenly sowune eftir þat þe charite es mare or lesse. Nowe thane, thynke me. þat þer may no saule fele verreyly aungells sange ne heuenly sowne bot it be in perfite charite. And noghte for-thi all þat are in *perfite* charyte ne hase noghte felyde it. bot anely þat saule þat es purede in þe fyre of lufe of Godd, þat all erthely sauoure es brynte owte of it, and all menes lettande be-twix þe saule and þe clennes of angells es brokene and put away fra it. Pan sothely may he synge a newe sange and sothely may he here a blysfull heuenly sowne and aungells sange *with-owtten* dessayte or feynyng. Oure Lorde wate whare þat saule es þat for abowndance of brynnande lufe es worthi to here aungells sange. Wha-so þan will here

The way to
hear it is by
an excess of
love.

And not all
those who are
in perfect
charity can
hear it.

Our Lord
knows the
soul that for
burning
love is worthy
to hear angels'
song.

aungells sange, and noghte be dyssayuede by feynynge, ne by ymagynacyone of hym-selfe, ne by illusyone of þe enemy, hym behoues hafe *perfite* charite, and þat es when all vayne lufe and drede, vayne joy and sorowe, es casten owte of þe herte, þat he lufes na thyng bot Godd, ne dredis na thyng bot Godd, ne joyes ne sorowes na thyng bot in Godd, or of Godd. Whoso myghte by þe grace of Godd go þis way he sulde noghte erre. Neuer-þe-lattere som men ere disceyued by þaire awenn ymagynacyon, or by illucyone of þe enemy in þis matere. Some man when he hase lange trauelde bodily and gastely in dystroyng of synnes and getynge of vertus, and *perauenture* hase getyn by grace a som dele ryste and a clerete in conceyence, onone he leues *prayers*, redyngs of haly writte, and meditacyons of þe passione of Criste, and þe mynde of his wrechidnes, and, are he be callede of Godd, he gedys his wittys by violence to seke and to be-halde heuenly thynges, are his eghe be made gastely by grace, and ouertrauells by ymagynacions his wittes, and by vndiscrete trauelynge turnes þe braynes in his heuede, and forbrekes þe myghtes and þe wittes of þe saule and of þe body; and þan, for febilnes of þe brayne, hym thynkes þat he heres woundirfull sownes and sanges, and þat es no thyng ells bot a fantasie caused of trubbllyng of þe brayne, as a mane þat es in a frensyce hym thynkes þat he herys or sese þat na noþer man duse, and all es bot vanyte and fantasie of þe heued; or elles by wyrkyng of þe enemy þat fenys swylke sowune . . . ffor if a mane hase any *presumpcion* in his fantasies and in his wirkyng, and pare-be falles in-to vndiscrete ymagynacyone, as it ware a frensyce, and es noghte kennede ne rewlede of *grace*, ne comforthede by gastely strenghe, þe deuelle entirs þan by fals illumynacyons, and fals sowunes and swetnes, and dyssaues a mans saule. And of þis false grounde sprynges *errours* and herysyes, false prophesyes, *presumpeyons* and false rufyngs, blasfemyes, and selandrynges, and many *oper* myschefes. And pare-fore if þou se any mane gastely ocupiede flalle in any of þise synnes, and þise dissaytes, or in frensyces, wit þou wele þat he herde neuer ne felide aungells sange, ne heuenly sowne. ffor sothely he þat verreyly heres aungells sange he es made so wyse þat he sall neuer erre by

Some are deceived by their own imagination in this matter.

And are under delusions arising from physical causes.

This is the craft of the Devil.

And no true hearing of angels' song.

Other delusions that may arise in the mind.

Danger arising from an intense devotion to the name of Jesus.

Difference between angels' song and the songs of the Lord.

Danger from vain-glory.

Danger from a mere mechanical remembrance of the name of Jesus.

fantasye, ne by indiserecyone, ne by no sleghte of þe deuelle. Also som men felis in theire hertes as it ware a gastely sowne and swete sanges of dyuerse maners and þis es commonly gude, and somtyme it may turne tyll dissayte. þis sowne es felide one þis wyse. Some mane settis þe thoghte of his herte anely in þe name of Ihesu, and stedfastly haldis it þare-too, and in schorte tym hym thynkes that þat name turnes hym till gret comforth and swetnes, and hym thynkes þat þe name sowunes in his herte delitably as it were a sauunge. and þe vertu of þis likynge es so myghty þat it drawes in all þe wittes of þe saule þare-to. Who so may fele þis sowne and þis swetnes verrayly in his herte wite he wicle þat it es of Godd, and als lange als he es meke he sall noghte be dissayuede. Bot þis es noghte aungells sange, bot it es a sauunge of þe saule be vertu of þe name, and by touchynge of þe gude aungells. ffor when a saule offirs it to Ihesu trewly *and* mekely, puttande all his traiste and his desyre in hym, and besily kepis in his mynde, oure Lorde Ihesu, whene he will, puris þe affeccione of þe saule *and* fillis it *and* fedis it with swetnes of hym-selfe, and makes his name in þe felynge of þe saule as hony, and as sange. and as any thyng þat es delitabill. So þat it lykys þe saule euer mare for to cry Ihesu, Ihesu, and noghte anely he hase comforth in þis, bot also in psalmes and ymynes and antyms of Haly Kyrke, þat þe herte synges þam swetely, deuotly, and frely, with-owtten any trauelle of þe saule, or bitternes, in þe same tyme, and notes þat Haly Kyrke vses. This es þe gude and of þe gyfte of Godd, ffor þe obstance of þis felynge lyes in þe lufe of Ihesu whilke es fedde and lyghtenede by swilke maner of sanges. Neuer-þe-lattere in þis maner felynge a saule may be distreynede by vayne glorie, noghte in þat tyme þat þe affeccione synges to Ihesu and loues Ihesu in swetnes of hym, bot eftyrwarde, whan it cesses, *and* þe herte kelis of loue of Ihesu, thane entyrs in vayne glorie. Also sum man es dessayuede on þis wyse. He heris wele say þat it es gude to haue Ihesu in his mynde, or any oþer gude worde of Godd, and þan he streynes his herte myghtyly to þat name and by acostome he hase it nerehande alway in his mynde. Noghte ffor-thi he felis nouþer þare-by in his affeeyone swetnes, ne

lighte of knawynge in his resoun, bot anely a nakede mynd of Godd or of Ihesu, or of Mary, or of any oþer gude word. Here may be disceyte, noghte for it es ill to hafe Ihesu in mynde on þis wyse, bot if he this . . . and mynde, þat es anely his awene wyrkynge by custome, halde it a specyalle vesytaeyon of oure Lorde, and thynke it mare þan it es. ffor, wite þou wele, þat a nakede mynde or a nakede ymagycione of Ihesu or of any gastely thyng, *with*-owtten swetnes of lufe in þe affeccione, or *with*-owtten lyghte of knawynge in resoun, es bot a blyndnes, and a waye to dessayte, if a mane halde it in his awene mare þane it es. Tharefore I halde it sekyre þat he be meke in his awene felynge, and halde þis mynde in regarde noghte till he mowe be custome and vsynge of þis mynde fele þe fyre of lufe in his affeccione, and þe lyghte of knawynge in his resone. Loo ! I haue tolde þe in þis mater a lyttill as me thynke ; noghte affermande þat þis suffisches, ne þat þis es þe sothefastnes in þis mater. Bot if þe thynke it *oper*-wyse, or elles any *oper* man sauour by grace þe contrarye here-to, I leue þe saying and gyfe stede to hym. It sufficeth to me for to lyffe in trouthe princypally and noghte in felyng.

This is nothing but blindness and folly.

Our safety lies in humility.

These are my views, though others may be able to say more.

IX.

[ACTIVE AND CONTEMPLATIVE LIFE¹.]

[Brethirne and susteryne bodely and goostely, two maner of

The two states in Holy Church, bodily and ghostly.

¹ The Lincoln manuscript of this treatise being imperfect, the beginning is supplied from a British Museum MS. (Bibl. Reg. 17. C. xviii.) This, as will be observed, is in a different dialect from the Thornton MS., being more modern, and according to Mr. Morris's test of the verbal plurals, of Midland dialect. There is also a MS. of the treatise in Cambridge University Library, which differs in dialect from both the above, and appears to be of still later date. We give a sentence from each by way of comparison of the spelling :—

THORNTON.

Mene þat ware in prela-
eye and *oper* also þat ware
haly temperalle mene had
full charite in affeccione
with-in and also in wirk-
ynge *with*-owttene.

B. M.

Men that were in pre-
laci and other also that
were holy temporelle mene
had fulle cherite *with* affec-
cion *with*-in and also in
wirkynge *with*-outene.

CAMBRIDGE.

Men þat wern in prela-
cie and *opere* also þat wern
temporal men hadde ful
charite in affectioun *with*-
inne and also in werkynge
with outen.

states ther bene in holy chirche be the which cristen soules plesyne god and gettyn hem the blisse of hevene, the one is bodily, and the other is gostely. Bodely wirkyng longith principally to worldely men or women the which haunten leuefully worldely goodes, and wilfully vsen worldely besynnessis. Also itt longith to alle yonge begynnynge men whiche come newe oute of worldely synnes to the seruyce of God, forto make hem able to goostely wyrkyngis and forto breke downe the vnbuxomnes of the body be skillē And swich bodely wyrkyngis, that itt myght be souple and redy, and not moch contrarious to the spirite in gostely wyrkyng. For, as seynt poule seith, as women was maade for man and not man for womenē. Ryght so bodely wirkyngis was made for goostely and not gostely for bodely. Bodely wirkyngis goth before and gostely comyth aftir, so seith seynt Poule.

The Ghostly
state the
highest.

Non quod prius *spirituale* sed quod prius animale, deinde *spirituale*.

The Ghostly
state not
easily
reached,

Gostely werke comyth not firste but firste comyth bodely werke that is doone by the body, and sithen comyth gostely aftir, and this is the cause why itt behouyth the to be soo, for we are borne in synne and in corrupcion of the flesshe, by the which we be so blyndet and so ouerlaide, that we haue nethir the gostely knowynge of god by light of vndirstondynge, ne gostely felynge of hym by clene desire of lovyng. And for-thi we mowe not sodenly stir oute of this mirke pitte of this fleshly corrupcion into that gostely light. For we may not suffre itt ne here itt for sekenes of oure silfe, no more than we may with oure bodely eene when þei be sore, beholde the light of the soune. And therfor we muste abide and wirke be *processe* of tyme.

We must wait
and work,

Firste bi bodily werkis besili vnto we be discharged of this hevy birthen of synne, þe which lettith vs fro goostely wirkyng. And tillē oure soule be somewhat elensid from gret outewarde synnes and abiled to gostely werke. By this bodely wirkyng that I spake of may þou vndirstonde alle maner of goode werke that thi soule doth by þe wittes and the membres of thi bodi vnto thi silfe, as in fastynge, wakeynge, and in refreynynge of thi fleshly lustis, be othir pennaunce doyng, or to thine even

What bodily
working is.

cristen by fulfillynge of the dedis of mercy bodili or gostely or vnto God by suffrynge of alle maner bodely mischeves for the loue of rightwisnes. And thees werkis doone in trouth by charite pleysyn God, with out the which þei be nocht. Than who so desirith forto be occupied gostely, hit is sekir and profitable to hym that he be firste welle assaide a longe tyme in this bodely wirkyng, for thies bodely dedis ar tokyne and shewynge of moralle vertues, with-oute which a soule is not able forto werke gostely. Breke downe firste pride in bodely berynge and also with in thi herte thynkyng, boostyng, and prikkynge and preysynge of thi silfe, and of thi dedis, presumynge of thi silfe and veynlikynge of thi silfe of eny thyng that God hath sent the bodili or gostely. Breke downe also envy and ire ayene thyne even *cristene*, wheper he be riche or pore, goode of [or] badde, that þou hate hym nott ne haue disdeyne of hym wilfully nethir in worde, ne in dede. Alle-so breke doune Conatise or worldely goode, þat þou for holdynge or getynge or sauynge of itt offende not thi conscience, ne breke not charite to God and to thi even *cristen*, for loue of no worldely gode, but that þou getiste to kepe itt and to spened itt with oute loue or vaynlikynge of itt, as reson askithe, in worship of God, and helpe of thyne evyn *cristyne*. Breke doune also as þou may, fleshely *likyngis oper* in accidie or in bodili ease, or glotonie, or licherye, and þan, whan þou haste be welle trauailed and wele assaide in alle swich bodily werkis, than may þou bi grace ordeyne the to goostely wirkyngis. Grace and the goodenes of oure lorde Ihesu *Cryste* that he hath shewed to the, in with-drawynge of thyne herte fro luste and from *likyngis* of worldely vanite, and vse of fleshly synnes and in the turnynge of thi wille enterely to his *seruyce* and his plesaunce, bryngith into my herte much mater to loue hym in his merey. And also itt sterith me gretly to strength the in thi goode purpos and thi wirkyng that þou haste begone, forto bryng it to a goode ende if that I coude, and principally for God, and sithen for tender affeccion of loue which þou haste to me thoffe I be a wrech and vnworthi. I knowe welle the

These works are pleasing to God.

And a necessary foundation for spiritual advancement.

When well exercised in bodily good works you may advance to spiritual works.

desire of thi herte that þou desiriste gretely to *serue* oure Lorde by goostely occupacion, and holy with oute lettynge or strobil-lynge of worldely besynes, þat þou myght com by grace to more knowynge and gostely felynge of God, and of gostely thyngis.

The desire of the purely contemplative life good.

This desire is goode, as I hope, and of God, for itt is sente vnto hym specially. Nevirtheles itt is to refreyne and reulen by discrecion, as even outwarde wirkyng after the state that þou arte in, for charite vnrewled turnyth som tyme into vice. And

But even the best things not always right.

for this is seid in holy write, Ordinanit in me caritatem. That is to sey oure lorde yevynge to me cherite sett itt in ordir, and in reule, that itt shulde [nat] be loste by myne discrecion. Right so this charite and this desire that oure lorde hattth

The claims which active life has.

yevene, of his *mercy*, to the, is forto rule and ordeyne how thou shalte pursue itt after þi degre askithe, and after the lyvynge that thou haste used by-for this tyme, and after the *grace* of vertues that þou now haste. Thow shalt not vtirly folow thi desire forto leve occupacion and besynes of the worlde which ar nedefulle to vsen, in reulynge of thi silfe and of alle othir that ar vnder thi kepyng, and yeve the holy to gostely occupacion of prayers and holy meditacions as itt were a frere or a monke, or anoper mane that war not bondene to the worlde by children and seruantes as þou arte, for itt fallith not to the. And if þou doo soo thou kepiste not the ordire and charite. Also yf þou woldiste leve vtirly gostely occupacion, namely now after þe grace that God hath yevene vnto the, and sett the holy to the besynes of the worlde to the fulfillynge of the werkis of actife liffe as fully as anothir mane that nevir felt deuocion, thou leuyste the ordir of cherite for thi state askith forto doo both ilkone

The works of active and contemplative life to be joined.

of hem in dyvyrs tymes. Thow shalt medle the werkis of actife liffe with goostely werkis of live contemplatyfe and than þou doste wele. For þou shalt oo tyme with Martha be besy forto reule and gouerne thi householde, thi children, thi seruantis, þi neighboris, and thi tenantis; if þei do welle comforth hem there-in and helpe hem, if thei do eville forto teche hem, amende hem, and chastise hem. And thou shalt also loke and knowe wysely thi thyngis and thi worldely goodis þat þei be

ryghtwysly kepte bi thi *seruantis*, gouerned and truly spendid, that þou myght the more plentivously fulfille the dedis of mercy with hem vnto thyne evyn *cristen*. Also thou shalt with Maria leve besynes of the world, and sitt downe at the fete of oure lorde by mekenes in prayers and in holy thoghtis and in contemplacion of hym as he yevith the grace and so shalt þou goo from the oone to the othir medefully, and fulfille hem both, and than kepiste þou welle the ordir of cherite.

Vnto what maner of men longith actiffe liffe :

Neuertheles that þou haue no wondre of this that I say. *pere* fore I shalle telle and declare to the a litille of this more opynly. þou shalt vnderstoude that *pere* is iij maner of liuyngis. One is actife, anothir comtemplatife, the thride is made of both and that is medlid. Actyfe liffe alon that longith to worldely men and women which ar lerned in knowynge¹ of gostely occupacion, for þei fele no sauoure ne deuocion be fernour of loue, as othir men doo, ne thei can no skille of itt, and yitt nevirtheles thei haue drede of God, and of the payne of helle and þefore thei fle synne, and thei haue desire forto please God, and forto com to heven, and a goode wille haue to her evene *cristene*. Vnto these men itt is nedefulle and spedefulle to vse the werkis of Actife liffe als besili as þei may in the helpe of hem silfe and of hir even *cristene* for thei can nott els doo.

The three
sorts of lives:
Active, Con-
templative,
and Mixed.

Those who
are called to
the Active
life.

Vnto which men longith comtemplatife liffe.

Comtemplatife liffe alon longith to swyche men and women that for the loue of Godd for-saken alle opyn synnes of the worlde, and of hir flesshe, and alle besynes chargis and grevance of worldely goodis, and maken hem silfe pore and naked to the bare nede of the bodili kynde, and fre fro soueraynte of alle othir men, to the service of God. Vnto thies men itt longith forto trauaile and occupy hem inwardly forto gett thorow the grace of our Lorde clennes in herte, and pes in conscience, bi the

Those who
are called to
the life Con-
templative.

¹ nothing (?).

distroynge of synne and receyvyng of vertues, and so forto com to the contemplaciō; which clennes may not be hadd with out gret excersyce of body and continuellē trauaile of the spirit, in deuoute prayers, feruent desires, and gostely meditaciōns.

Vnto which men longith medelid liffe.

Those who
are called to
the Mixed
life.

The secular
clergy.

Rich men
who have
devout incli-
nations.

Such men
cannot
abandon
their active
duties with-
out sin.

Neither must
they neglect
spiritual
duties.

The thirde liffe, that is medlid liffe, itt longith to men of holi-
chirch, as to *prelates* and to *oper* Curatis, the which han cure
and *souerante* ouer othir men forto teche and reule hem, both
hir bodies and hir soules, *principally* inē fulfillynge of the dedis
of mercy bodili and gostely. Vnto thes men itt longith som
tyme to vsene werkis of mercy in actife liffe in helpe and susti-
naunce of hem silfe and of hir sugettis and of othir also, and som
tyme forto leue alle maner of besines ovtewarde and yeve hem
vnto prayers and meditaciōns and redynge of holy writt, and to
othir gosteli occupaciōns after that thei fele hem disposed. Also
itt longith to som *temporalle* men the which han *soueraunte*
with michelle hauer of worldely goodis, and han also as itt wer
lordishipp^r ouer othir mene forto gouerne and sustene hem, as a
fader hath ouir his children, a maistre ouer his seruantis, and a
lorde ouir his *tenantis*, the which men han also receyved of oure
Lordis yifte grace of deuociōn, and in *party* sauoure of gostely
occupaciōn, vnto these men also longith medlid liffe, that is both
actife and contemplatife. For if pese men stondynge the charge
and the bonde which thei haue takenē, wille leue vtterly the
besynes of the world, the which owe skilfully to be vsed in ful-
fillynge of hir charge, and hooly yeve hem to contemplatife liffe
thei doo not welle for thei kepe nott the ordir of cherite. For
charite, as pou knowiste, lith both inē loue of God and of thynē
evyne *cristene*, and *pere* fore itt is resounable that he that hath
cherite vse both inē wirkyngē now to the one and now to the
othir. For he pat for þe loue of God inē contemplaciōn leuith
the loue of his evyn *cristene*, and doth not to hym as he oght
when he is bonden *pere* to, he fulfillith no cherite. Also on the
contrary wise who so hatith¹ gret rewarde to wirke actife liffe

¹ or hattth.

and to besynnes of þe worlde that for the loue of his evyne *cristene* he levith gostely occupacion vtterly after þat god hath disposed hem there too thei fulfille not cherite. This is the seynge of seynt Gregory. For thi our Lorde forto sterve som forto vse this medlid liffe toke vpon hym silfe the persone of swiche maner of men, both of *prelates*, and of othir swich as ar disposed ther-to as I haue seide, and yave hem ensample by his owen wirkyng that thei shulde vse this medlid liffe as he did, that tyme he comyned with men and medled with men, shewyng to hem his dedis of *mercy*. For he taght the vn-couth and vn-kunnyng by his *prechyng*, he vesited þe seke and helid hem of hir sores, he fedde the hungry and he confortid the sory. And an othir tym he lefte þe *conuersacion* of alle worldely men, and of his disciplis, and went into disserte vpon the hilles, and continued alle night in *prayers* alone, as the gospelle seith. Þis medlid liffe shewith oure lorde in hym silfe to ensample of alle othir that han taken the charge of þis medlid liffe that þei shuld oo tyme yevene hem to besynes and worldely thyngis att resonable nede, and to the werkes of actiffe liffe in *profit* of her encrese-ynge, which þei haue cure of. And ane othir tyme yive hem holy to deuocion and to contemplacion in prayers and in meditation.

Our Lord
practised the
Mixed life.

How holy bisshopes vsed medled liffe.

This liffe ledde and vsed this holy Bisshopis be-for which had cure of mennes soules and ministracion of *temporalle goodis*. For thes holy mene lefte not witterly the ministracion of the lokyng and the dispendyng of worldely goodis, and yeve hem holy to contemplacion, as moch contemplacion as thei had. But thei lefte fulle of hir owen reste in contemplacion when¹ thei had welle lever haue bene stille þat for loue of hir even *cristene* þei intermettid hem with worldely besynes in helpyng of hir sugettis and sothly that was charite. For wysely and discretely thei departed hir levyng in two, O tyme thei fulfilled the lower party of cherite bi werkis of actife liffe for thei wer bonden þer to by

Holy bishops
have used
this life.

And in both
parts of it
exercised
charity.

¹ MS. wher.

takyng of theire prelacies. And a-nothir tyme thei fulfilled the hyer party of cherite in contemplacion of God and of gostely thyngis, by prayers and meditacions, and so thei had cherite to God and to hir evyne cristene, both in affeccion of soule with-in. And also with shewyng of bodili dedis with-outene. Oper men that wer oonly contemplatiffe and were free from alle cures and prelaci þei had fulle cherite to God and to hir evyne cristen, but itt was oonly in affeccion of hir soule and not in outwarde shewyng, and in hap so moch itt was more fulle inwarde þei myght not ne itt nede not ne itt felle not for hyme.

But these men that were in prelaci and othir also that were holy temporelle mene had fulle cherite with affeccion with-in and also in wirkyng with-outene, and that is propriy this medled liffe that is made both of actiffe and of contemplatiffe liffe.]

For swilke a mane þat es in spirituelle soueraynte as in prelaeye, in cure, in gouernance of oper, as prelates bene, or in temperalle soneraynte, as werldly lordes and maysters bene, I halde pis mellide lyfe beste and maste by-houely to þam, als lange als þay ere bowndene þer-to. Bot to oper, þat ere fre and noghte bowndene to temperalle mynystracyone, ne to spiritualle, I hope þat lyfe contemplatyfe allane, if þay myghte com sothefastly þare-to, were beste and maste spedfull, maste medfull and faire, and maste worthi to þam for to vse and to halde, and noghte for to leue wilfully for nane outwarde werkes of actyfe lyfe, bot if it ware in gret nede at gret releuyng and conforthyng of oper men ouper of þaire body or of þaire saule. Thane, if nede aske, at þe prayere and instaunce of oper, or elles at þe biddynge of oper gouernance, I hope it es gude to þame for to schewe outwarde werkes of actyfe lyfe for a tyme in helpyng of þaire eueneristene. By this that I hafe saide þou may in party vnderstande whilke es a lyfe and whilke es oper, and whilke accordis maste to thi state of lyffynge. And sothely, as me thyнке, this mellid lyfe accordis maste to þe, ffor sene oure Lorde hase ordaynede þe and sette þe in þe state of soueraynte ouer oper, als mekelle als it es, and lent þe habowndance of werldly gudes for to rewle and sustene speccially all þose þat are vndire thi gouer-

The mixed life the best for prelates and lords and those who have temporal possessions.

But for others the life contemplative the best.

Which how-ever may be abandoned if need require.

But for thee the mixed life is most fit as being placed in a post of dignity and rule.

nance and thi lordchipe, after thi myghte *and* thi cunnyng, and also after thou hase ressayuede grace of þe mercy of oure Lorde Godd for to hafe sumwhate knowynge of thi selfe and gastely desyre and savour of his lufe, I hope þat þis lyfe þat es mellide es beste, and accordes maste to þe for to tranelle þe pare-in. And þat es to depart wyesly thi lyffynge in two; a tyme to þe tane and anoper tyme to þe toper; ffor, wiet þou wele, if þou leue nedfull besynes of actyf lyfe, and be rekles, and take na kepe of thi werldly gudes, how pay be spendide and kepide, ne hafe no force of thi sugetis and of thyne eueneristene, by-cause of desire and will þat þou hase anely for to gyffe þe to gastely ocupacyone, wenande þat þou arte therby excusede—if þou do so, þou dose noghte wysely. Whate are all thi werkes worthe, whethire pay be bodyly or gastely, bot if thay be done ryghtefully and resonably, to þe wirehipp of Godde, and at His byddynges? Now sothely righte noghte. Thane, if þou leue þat thyng þat þou arte bowndene to, by way of charite, apone righte and resone, and will hally gyffe þe to a-noper thyng, wilfully as it ware, for mare plesance of hym, whilke þou arte noghte bowndene to, thou dose noghte wirehipe discretly to Hym. Thou arte besy to wirehipe his henede and his face, and aray it faire and curyusly, bot þou leues his body and þe armes and þe fete raggede and rente and takes no kepe pare-of. And þan þou wirehipis hym noghte. ffor it es a velany a man for to be curyously arrayede apone his henede with perré and precyous stanes, and all his body be nakede and bare as it ware a beggere. Righte so, gastely, it es no wyrehippe to Godd for to coner His henede and leue His body bare. Thou sall vnderstande þat oure Lorde Ihesu Criste, as mane, es henede of a gastely body, whilke es Haly Kirke. The membris of this body are all cristene mene. Some are armes and some are fete, and some ere oper membris aftire sundre wirkynges þat pay vse in thaire lyffynge. Than if þou be besy with all þi myghte for to arraye his henede, þat es for to wirehipe hym selfe by mynde of his passione or of his oper werkes in his manhede by deuocyone and meditaacyone of Hym, and forgetis his fete, þat ere thi childire, thi seruantes, thi

It is fitting that you should carefully divide your life into two parts, one for religion, one for business.

To devote yourself entirely to God, neglecting worldly duties, is not pleasing to him.

This is to pay respect to the head but to neglect the lower members.

Christ is the head of a body, which is Holy Church.

And this his body must be your care or you will not please him.

tenauntes and all thyne euencristyne, and latis þame spill for defaute of kepyng—unarayed, unkepide, and noghte tente to as þame aughte for to be, thou pleses Hym noghte, ffor þou duse no wirehipe to Hym. Thou makes þe for to kysse His mouthe by deuocoyone and gastely prayere, bot þou tredis apone his fete and defoules þame, in als mekill als þou will noghte tente to thaym for necligence of pi-selfe of whilke þou hase takyne cure. This me thynke. Neuer-the-lesse if þou thynke þat þis es noghte sothe, for it ware a fayrere offyce to wyrehype þe heuede of Hyme, as for to be alday ocupiede in meditacyone of His manhede, þan for to go lawere to oper werkes and make clene his fete, as for to be besy bathe in thoghte and dede aboute þe helpe of thyn eueneristene in tyme—me thynke noghte so as vn-to þe. Sothely He will cune the more thanke for meke waschehyng of his fete whene thay ere righte foule and stynkyng appone the þan for all þe precyouse payntyng and þe arraynge þat þou haue made aboute his heuede by mynde of his manhede, ffor it es faire enoghe and nedis noghte mekill to be arayed of þe. Bot his fete and his oper membris, that ere thi sugetts and thyne euencristyne, ere sumtyme euyll arrayede and had nede for to be lokede to and holpyne by þe, and namely sene þou erte bowndene pare-to; and for thaym will He cun the mekill thanke if þou will mekely and tendirly luke þame, ffor þe mare lawe seruyce þat þou duse to þi Lorde, for lufe of Hyme, vn-to any of His membris, whene nede and rightwysnes askes with a glade meke herte, the mare pleses þou Hyme: thynkand þat it ware enoghe for þe for to be at þe leste degre and laweste state sen it es His will at it be so, ffor it semys, sen He hase putt þe in þat state, for to trauelle and serue oper mene þat it es His will þat þou suld fulfill it at thi myghte. This ensample I say to þe noghte for þou duse noghte þus as I say, ffor I hope þou duse þus and better, bot for I walde þat þou sulde do þus gladly, and noghte for to leue sumtyme gastely ocupacyone and entermete þe with werldly besynes in wyse kepyng and dispendyng of thi werldly gudes, and gud rewylng of þi seruantes and þi tenauntes, and in oper gude werkes doyng, vn-to alle pine

He will not thank you for devotion to himself, if you neglect his poorer members.

But for care for them he will give thee great thanks.

I say not this because you do not so, but to encourage you.

eueneristene at þi myghte. Bot for þat þou sulde doo bathe in dyvers tyu with a gud wille, þe tane and þe toper, if þou myghte; as if þou hade prayede and bene ocupiede gastely þou sall aftir certeyne tyme breke of þat, and þou sall besyly and gladly occupye þe in sume bodily ocupacione vnto thyne euene cristene. Also when þou hase bene besye owtwarde a while with thi seruantes or with oþer mene profitably, þou sall breke offe and come agayne to þi prayers and thi deuocione after Godd gyfs þe grace, and so sall þou put away by grace of oure Lorde sleuthe, ydilnes, and vayne riste of thi selfe þat comes undir coloure of contemplacione and lettes þe sumtyme fra medfull and spedfull ocupacione in owtwarde besynes, and þou sall be ay wele ocupiede ouþer bodyly or gastely. Thare-fore if þou will do wele þou sall gastely als as Jacob did bodily. Haly Write saise þat Jacob whene he begane for to serue his mayster Labane he couete Rachelle his mayster doghter to his wyfe for hir fairehede, and for hir he seruede. Bot whene he wende to hafe hade hire to his wife he tuke firste Lya þe toper doghter in stede of Rachelle and aftirwarde he tuke Rachelle and so he hade bathe at þe laste. By Jacob in Haly Writt es vndirstande ane ouerganger of synnes. By þise two wymmene ere vndirstandene as Sayne Gregor saise, two lyfes in Haly Kyrke, actyfe lyfe and contemplatyfe. Lya es als mekill at say as trauihouse, and betakyns actyfe lyfe. Rachelle syghte of begynnynge, þat es Godd, and betakyns lyfe contemplatyfe. Lya was frwtefull bot scho was sare eghede. Rachelle was faire and lufely bot scho was barayne. Than righte as Jacob couetid Rachelle for hir fairehede and neuer-þe-lesse he had hir noghte, whene he walde, bot firste he tuke Lya and aftirwarde hir, righte so, ilk mane, turnede by grace of compunecione sothefastly fra synnes of þe werlde and of þe flesche, vn-to þe seruyce of Godd and clemmes of gude lyflynge, hase gret desyre and gret langynge for to hafe Rachelle, þat es for to hafe ryste and gastely swetnes in deuocione and contemplacione, for þat es so faire and so lufely. And in hope for to hafe þat lyfe anely he disposes hym for to serue oure Lorde wyth all his myghtes. Bot ofte whene he wenens for

Both forms of duty are true spiritual occupation.

The remembrance of this will prevent waste of time in contemplation.

You must be like Jacob, who was obliged to take Leah before Rachel.

By Jacob is meant one who overcomes sins. Leah and Rachel are the two sorts of lives, active and contemplative.

Those that
desire Rachel
are often first
obliged to
take Leah.

But after-
wards Rachel
is given.

You must
take both the
lives.

Thus shall
you be like
Jacob, an
overcomer of
sins, and then
Israel, that is,
one that sees
God.

You may de-
sire the life
contemplative
but you must
use the life
active.

Therefore be
not sad if
worldly busi-
ness takes
you from your
devotion, but
do it as for
Christ and it
shall be
spiritually
profitable to
you.

to have Rachelle, þat es riste in deuocýone, oure Lorde suffers hym firste to be assayede wele and trauelde with Lya, þat es ouper with gret temptacions of þe werlde or of þe deuelle, or ells with oper werldly besynes bodily or gastely in helpyng of his eueneristýne. And whene he es wele trauelde with þam and nerhande ouer-comene, than oure Lorde gyffes hym Rachelle þat es grace of deuocýone and riste in concieñce. And so hase he bathe Rachelle and Lya. So sall þou do after ensaumple of Jacob, take þise two lyfes actýfe and contemplatyfe sen Godd hase sett the bathe þe tane and þe toper. By þe taa lyfe, þat es actýfe, þou sall brynge furthe fruyte of many gude dedis in helpe of thyne eueneristene. And by þe toper þou sall be made and bryghte and clene in þe behaldyng of souerayne bryghtenes, þat es Godd, begynnynge and ende of all þat es made. And þan sall þou be sothefastly Jacob and ouerganger and ouercommere of all synnes, and after by þe grace of Godd thi nam sall be chaungede, as Jacobe name was turnede in-to Israel. Israel es als mekill at say als a mane seande Godd. Than if þou be firste Jacob and discretly will vse þise two lyfes in tyme, þou sall be aftir Israel þat es verray contemplatyfe. Ouper in þis lyfe he will delýuer þe and make þe free fra charge of besynes, whilke þou ert boundene to, or ells after þis lyfe fully in þe blysse of Heuene when þou comes thedire. Contemplatyfe lyfe es faire and medfull and þarefore þou sall aye hafe it in desyre. Bot þou sall hafe in vseynge mekill þe lyfe actýfe for it es so nedfull and so spedfull. And þarefore if þou be putt fra thi reste by deuocýone whene þe ware leueste be stille þar-at, by thy childire, thy seruantes, or by any of thyne eueneristene, for þaire profýte or ese of þaire hertes skilfully askide, be noghte angry with þame, ne hený, ne dredfull as if Godd wald be wrathe with the þat þou lefte Hym for any oper thyng, ffor it es noghte so. Bot lightly þou leue of thi deuocýone wheyþer it be in prayers or in meditaçons, and goo do thi dett and pi seruyse to þine eueneristene als redily als as if oure Lorde hymselfe bade þe do so. And suffire mekely for his lufe with-owttene gruchyng if þou may, and dissese and trubbyng of pi herte by-cause of mellyng with

swylke besynes, for it may fall sumtyme þat þe trulylyere þat þou hase bene owtwarde *with* aetyfe werkes, the mare brynnande desyre þou sall hafe to Godd, and þe more clere syghte of gostely thynges by grace of oure Lorde in deuocione when þou comes þare-to. for it faris *þer-by* as if þou hade a littill cole and þou walde make a fyre þare-with and ger it bryne. Thou wald fyrste lay to stykkes and ouer hille þe cole, and if it semyd as for a tyme þat þou sulde qwenche þe cole *with* þi stykkes neuer-þe-lesse whene þou hase habedyne a while and after blawes a lyttill, onane sprynges a grete flawme of fyre, for þe stykkes ere turnede to fyre. Righte so gastely, thi will and thi desyre þat þou hase to Godd it es, as it ware, a littill cole of fyre in þi saule, for it gyffes to þe *sumwhate* of gostely hete and gostely lyghte, bot it es full lyttill, for ofte it waxes colde and turnes to fleshely riste, and sumtyme *into* ydilnes. for-þi it es gude þat þou putte þare-to stykkes, þat ere gud werkes of aetyfe lyfe. And if so bee þat þi werkes as it semes, for a tyme lette thi desyre þat it may noghte be so clene ne so fernente as þou walde, be noghte to dredfulle þare-fore, bot babyde and suffire a while, and so blawe at þe fyre, þat es, firste do thi werkes and go þane allane to þi prayers and thi meditaeyons, and lifte vp thi herte to Godd, and pray Hym of His gudnes þat He will accepte thi werkis þat þou duse to His plesance. Halde þou þam as noghte in thyne awene syghte, bot anely at þe mercy of Hym. Be a knowe mekely thi wrechidnes and thi frelte, and arett all thi gude dedis sothefastely to Hyme in als mekill als þay ere gude, and in als mekill als þay ere badde, noghte *donne with* all þe circumstance þat ere nedfull vn-to gude dedis, for defaute of discrecione, put tham vn-to thi selfe. And for þis meknes sall all thi dedis turne in-to flawme of fyre as stykkes laide apone þe cole. And so sall gude dedis owtewarde noghte hyndire thi deuocione, bot rayþer make it mare. Oure Lorde sayse in Haly Write þus ‘*Ignis in altare meo semper ardebit et sacerdos mane surgens subiciet ligna ut ignis non extingatur.*’ Fyre, he sayse sall bryn in myne antir and þe priste rysande at morne sall putt undire stykkys þat it be noghte qwenched. This fire es lufe and

The good works of active life are like the sticks which cause the coal to burn.

Fear not that God will not accept the works done to please him.

Your good deeds will not hinder your devotion, but rather make it more.

The fire of devotion must be fed with divers sorts of fuel.

One is learned in Holy Writ and doctors' saws.

Another being unlettered must be content with bodily deeds.

As you have received a spark of this fire you must nourish it with fuel.

This fire is the desire for God.

desire to Godd in saule whilke lufe nedis to be nureschede and kepide by laynge to of stykkis pat it goo noghte owtte. Thise stykkes ere of dyuerse matire ; some ere of a tre and some er of anoper. A mane or a womane pat es letterede and hase vndirstandynge in Haly Writt if he hafe pis desire of deuocyone in his herte, it es gude vn-to hym for to gedire hym stekkis of haly ensaunpills and saynges of oure Lorde by redynges of Haly Write, and noresche þe fyre *with* thaym. Anoper mane or a womane unletterede may noght so redyly hafe at his hand Haly Writt and doctours sawes, and for-thi it nedis to hym to do many gud werkis owtewarde to his euene cristyne and kyndill þe fire of lufe *with* thame. And so it es gude ilke mane in his degre, aftir he es disposede, pat he gette hym stykkes of a thyng or of oper, ouper prayers or gude meditaacions or redynges in Haly Writt, or gude bodily wyrkynges for to nuresche þe desire of lufe in his saule pat it be noghte qwenchede ; flør þe affeeyone of lufe es tendir and lyghtly will vanysche awaye, bot if it be wele kepide and by gud dedis bodyly or gastely contenually nuresched. Now þane sene oure Lorde hase sente in-to thi herte a littill sparke of his blysside fire pat es hym-selfe, as Haly Writt saise ‘*Deus noster ignis consumens est,*’ oure Lorde es fyre wastande—flør as bodily fyre wastes all bodily thynges pat may be wastyde, righte so gastely fyre, pat es Godd, wastis all maner of syne whare so it fallis, and for-thi oure Lorde es lykkende to fyre wastande—I pray þe hertly dere syster increseche pis fire. This fire es noghte ellis bot lufe and charyte ; pis hafe He sent in till erthe as He saise in the Gosepelle ‘*Ignem veni mittere in terram, et ad quid nisi ut ardeat.*’ I am comene, He saise, for to send fyre of lufe intill erthe, and whare-to pat it suld bryne. That es Godd hase sent fire of lufe pat es gude desyre and a grete will vn-to plesse Hyme in-to manes saule and vn-to pis ende pat a mane suld knawe it, kepe it, noresche it and strenghe it and be sauede thare-by. The more desire pat þou hase vn-to Hyme þe more es this fyre of lufe in the. The lesse pat thi desire es þe lesse es pis fire. The mesure of pis desyre how mekill it es, noper in thi selfe ne in na noper knowes þou noghte, he no mane

of hym-selfe, bot Godd allone þat gyffes it ; and for thi dispyte noghte *with* þi selfe as if þou wolde knawe how mekille thi desire es, bot be besy for to desyre als mekill als þou may bot noghte for to wete þe mesure of thi desyre. Sayne Austyne saise þat þe lyfe of ever ilk a gude Cristyne mane es a *contenuelle* desire to Godd, and þat es of a gret vertue, ffor it es a gret crying in þe erris of Godd ; þe more þat þou desires þe heghere þou cries, þe better þou prayes, þe wyselcere þou thynkis. And what es þis desire ? Now, sothely, na thyng bot a lathynge of all þis werldis blysse, of all fleschely lykynge in thi herte, and a qwemfull langynge *with* a thirsty 3ernyng to heuenly joye and endles blysse. This, thynke me, may be callid a desire of Godd. If þou hafe þis desire, as I hope sekirly þat þou hase, I pray the kepe it wele and noresche it wysely, and whene þou sall pray or thynke make þis desire begynnynge of alle þi werke for to eneresse it. Luke after na *noþer* bodily swetnes *noþer* sownyng ne sauourynge, ne wondirfull lyghte, ne aungells syghte, ne if oure Lorde hym-selfe as vn-to þi syghte wakle appere to þe bodily, charge it bot a lytill, bot at all thi besynes be þat þou myghte fele sothefastly in thi thoghte a lathynge and a full forsakyng of all *maner* of syne and of unclennes, *with* a gastely syghte of it how foule how vggly and how paynfull þat it es ; and at þou myght hafe a myghty desyryng to vertus, to mekenes, to charite, and to the blysse of Heuene. This, thynke me, ware gastely comforte and gastely swetnes in a man's saule, as for to hafe elennes in *conciene* fra wikkidnes of all werldly vanyte *with* stabill trouthe, meke hope, and full desyre to Godd. How so euer it es of *oper* confortes and swetnes me thynke þat swetnes sekire and sothefaste þat es felid in elennes of *conceyence* by myghty forsakyng and lathyng of all syne and by in-ward syghte, by feruent desyre of gastely thyngis, and *oper* confortes or swetnes or any *oper* *maner* of felynge, bot if þay helpe and lede to þis ende, þat es, to elennes in *conscience*, and gastely desyre of Godd, ere noghte full sekire for to reste one. But now may þou aske wheþer this desyre be lufe of Godd. As vn-to þis I say þat þis desire es noghte *propirly* lufe, bot it es a begynnynge, ffor lufe

And it consists in earnest longing for heavenly things and despising of this world.

This must needs bring comfort and blessing to the soul.

But þis desire es not the full love of Godd but only the beginning of it.

The perfect love of God cannot be reached in this world.

In this world we must walk by faith, not by sight.

Neither can the desire of God be always present to us consciously, but it may in habit.

propirly es a full cuppillynge of þe lufande and þe lufed to-gedyre as Godd and a saule in-to ane. This cuppillyng may noghte be had fully in this lyfe bot anely in desyre and langynge þare-to, as if a mane lufe anoper whilke es absent he desyris gretly his presence for to hafe þe vys of his lufe and his likynge. Righte so gostely, als lang als we erre in þis life oure Lorde es absente fra vs þat we may noþer se Hym ne here Hyme ne fele Hym als He es, and þarefore we may noghte hafe þe vis of His lufe here in fulfilling. Bot we may hafe a desyre and a guet ȝernynge for to be present to Hym, for to se Hym in His blysse, and to be anede to Hym in lufe. This desyre may we hafe of His gyfte in þis life by þe whilke we sall be safe flōr it es lufe vn-to Hym as it may be hade here. This Sayne Paule saide, '*Scientes quidem dum sumus in hoc corpore pregravamur a Domino, per fidem enim ambulamus et non per speciem, audemus autem et bonam voluntatem habemus magis pregrauari a corpore et presentes esse ad Deum, et ideo intendimus siue absentes siue presentes placere illi.*' Sayne Paule sais þat als lange als we ere in þis body we ere pilgrymes fra oure Lorde, þat es we ere absent fra heuene in þis exile, we go by trouthe, noghte by syghte, þat es we lyff in trouthe noghte in bodily felynge; we dare and hase gud will to be absent fra þe body and be present to Godd, þat es, we for clenness in coneyence and sekire trouthe of saluacyone dare desyre gastely absence fra oure body by bodily dede and be present to oure Lorde. Neuer-þe-les for we may noghte ȝitt, þerfore we stryfe wheþer we be absent or present for to plesse Hyme, and þat es we stryfe agayne synnes of þe werlde and likynges of þe flesche by desyre to Hyme for to bryne in þis desire all thynges þat lettes vs fra Hym. Ȝit askes þou wheþer a mane may haue þis desire contennually in his herte or noghte. Þe thynke nay. As to þis I may say as me thynke, þat þis desire may be hadd as for þe vertu and profite of it in habyte contennually, bot noghte in wyrkyng ne vsesynge, as by þis ensample. If þou ware seke þou sulde haue as ilke mane hase a kyndly desire of bodily hele contennually in thi herte, what so þou dide, wheþer þou slepe or þou wake, bot noghte ay ylyke, flōr if þou

slepande or elles wakande thynke of *sum* werldly thyng þan haue
 þou þis desire anely in habite noghte in wyrkyng, bot when þou
 thynges of þi seknes and of thi bodily hele þan haue þou it in
 vsyng. Righte so gostely es it of desyre to Godd. He þat
 haue þis desyre of þe gyfte of Godd, þofe he slepe or ells thynke
 noghte of Godd bot of werldly thynges, ȝit he haue þis desyre in
 habyte of his saule vntill syne dedly. Bot whene he thynges of
 Godd or of clennes of lyflynge, or of joyes of Heuene, than
 wirkkis his desyre als lange als he kepis his thoghte and his
 entente to plesse Godd ouþer in prayere or in meditaeyone or in
 any oþer gud dede of aetyfe lyfe. Thane es it gude þat all oþer
 besynes be for to stire þis desyre and vse it be discrecyone, now
 in a dede now in a-noþer after we ere disposede and haue grace
 to. This desire es rute of all thi wirkkynges; ffor wete þou
 wele whate gude dede it be þat þou dose for Godd, bodily or
 gostely, it es ane vsyng of þis desyre; and þer-fore when þou
 duse a gude dede, or prayes, or thynkis of Godd, thynk noghte in
 thi herte doutande wheþer þou desires or noghte, ffor þi dede
 schewes thi desyre. Sume ere vnkouande and wenes þat þay
 desire noghte Godd, bot if þay be ay eriaude ef Godd *with*
 wordis of paire mouthe, or elles in theire hertis by desyrand
 wordes, as if þay said thus. ‘A Lorde bryng me to Thi blysse.’
 ‘Lorde make me safe’ or swylke oþer. The wordis ere gude
 wheþer þay be sownned in þe mouthe, or eles *fournede* in þe
 herte, ffor þay stire a mans herte to þe desyryng of Godd. Bot
 neuer-þe-les, *with*-owttene any swylke wordes, a clene thoghte of
 Godd or of any gostely thyng, as of vertue or of þe manhede
 of Criste, of þe joyes of Heuene, or of vnderstandynge of Haly
 Writte, *with* lufe, may be bettire þan slyke wordis. ffor a clene
 thoghte of Godd es sothefaste desyre to Hym, and þe mare
 gastely þat thi thoghte es, þe mare es thi desire, and for-thi be
 þou noghte in dowte ne in were when þou prayes or thynkes
 one Godd or ells duse any owtwarde dedis to thyne eueneristyne,
 wheþer þou desyres Hym or noghte, ffor thi dedis schewes it.
 Neuer-þe-les if it be so þat all thi gude dedis bodyly and gastely
 ere a schewynge of thi desire to Godd, ȝit es þer a dyuersite

And this
 habit is exer-
 cised in all
 religious
 actions.

Some foolish-
 ly think that
 they cannot
 haue this de-
 sire of God
 except they
 are continu-
 ally calling
 upon Him.

Good deeds
 prove the ex-
 istence of the
 desire.

Especially the
deeds of con-
templative
life.

I will endea-
vour to tell
you some-
thing as to
the way of
nourishing
this desire.

Think over
the sins which
you have
committed.

And pray for
your fellow-
creatures.

Which is a
precious oin-
tment to the
soul.

by-twix gastely *and* bodily dedis, ffor dedis of contemplatyfe lyfe er properly and kyndly wirkyng of pis desire, bot owtwarde dedis ere noght so, and for-thi whene pou prayes or thynkes one Godd thi desire to Godd es mare hale, mare fervent, and mare gastely þan whene pou duse oþer dedis vn-to thyne eueneristyne. Now þan if pou aske how pou sall kepe this desire and norische it, a litill I sall tell the, noghte for pou sall vse þe same fourme all way as I say. bot for pou sall hafe, if nede be, some wyssyng for to rewle the in thyne occupaeyone. ffor I may noghte, ne I cane noghte, tell the fully what es beste ay to þe for to vse, bot I sall say to þe sumwhate as me thynke. One nyghtis, aftir thi slepe, if pou will ryse for to serue thi Lorde, thou sall fele thi-selfe firste fleschely heuy, and sumtyme lusty, than sall pou dispose the for to pray or for to thynke som gude thoghte for to qwykkyne thi herte to Godd, and sett all thi besynes firste for to drawe vp thi thoghte fra werldly vanytes and fra vayne ymagynaeyons fallande in-to thi mynde, þat pou may fele sum deuocyone in thi saying, or ells, if pou will thynke of gostely thynges, þat pou be noghte letted with swylke vayne thoghtes of þe werlde or of þe flesche in thi thynkyng. There ere many maners of thynkynges, whilke ere beste to þe I cane noghte say, bot I hope þe whilke pou felis maste sanour in and maste riste for þe tyme it es beste for the. Thow may if pou wille sumtyme thynke ouer thi synnes be-fore donne and of thi freeltes þat pou fallis in ilke day, and aske mercy and forgyfnes for thaym. Also aftir this pou may thynke of synnes and of wrechidnes of thyne eueneristene bodily and gastely with pete and of compassione of thaym, and cry mercy and forgyfnes for thayme als tendirly als iff þay ware thyne awene, and þat es a gude thoghte, ffor I tell þe for-sothe pou may make oþer mens synnes a preeyouse oynement for to hele with thyne awene, saule when pou hase mynde of thaym. This oynement es preeyouse all if þe spyceery in it-selfe be noghte full elene, ffor it es taicle made of venym for to distroye venym, þat es to saye thyne awene synnes and oþer mens also broghte in-to þi mynde if pou bete þam wele with sorowe of herte, pete and compassione, þay turne vn to taicle whilke makes thi saule

hale fra dryde and envye and brynges in lufe *and* charite to thyne eueneristene. This thoghte es gude *sumtyme* for to hafe. Also þou may hafe mynde of þe manhede of oure Lorde in his byrthe or in his passionne or in any of his werkes, and fede thi thoghte *with* gastely ymagynacyone of it for to stirre thyne affleccione to mare lufe of Hyme. This thoghte es gude and spedfull, namely when it *commes* frely of Goddes gyfte *with* deuocyone and fernour of þe spirite. Elles if a mane may noghte lightly hafe sauour ne deuocyone in it I halde it noghte spedfulle þane to a mane for to prese to mekill þare-till as if he walde gete it by maystry. þfor he sall mowe breke his heuede and his body and he sall neuer be þe nerre. þfor-thi me thynke vn-to þe it es gude for to hafe in mynde his manhede *sumtyme*, and if deuocyone and sauour *cume with* alle kepe it and folowe it for a tyme, bot leue of sone and hyng noghte to lunge þare-appone. Also if deuocyone *cum* noghte *with* mynde of þe passionne stryue noghte to prese to mekill þare-after. Take esyly þat will cume and go furthe to some oper thoghte. Also oper þar bene þat ere mare gostely, as for to thynke of *vertus* and for to se by lyghte of vndirstandyng what þe vertu of mekenes es and how a mane sulde be meke. Also what es pacyence and elennes, rightwysnes, chastyte, and sobirte, and swylke oper, and how a man sulde gett all thiese vertus, and by swylke thoghtes for to hafe gret desire and langgyng to pise vertus for to hafe thayme, and also for to hafe a gastely syghte and þe desyre of pise vertus. A saule sulde mowe fele grete conforthe if a man had *grace* of oure Lorde, *with-owttene* whilke grace a man's thoghte es halfe blynde *with-owttene* sauour of gastely swetnes. Also for to thynke of þe sayntes of oure Lorde, of Appostills, Martirs, Confessours and haly virgyns, byhalde inwardly thaire haly lyflynge, þe grace and þe vertus þat oure Lorde gafe þam here liflande, and by þis mynde for to stirre thyn awene herte to take ensaupille of þane vn-to better lyflynge. Also the mynd of oure Lady Saynt Marie abowne all oper sayntes, for to see by gostely eghe þe abowndance of grace in hire haly saule whene scho was here lyfland þat owre Lorde gafe hir allane passande all oper creatours; þfor in

Also meditate upon the incarnation of our Lord.

But do not force yourself too much to these thoughts.

Also meditate upon the different virtues.

And on the lives of the Saints, Martyrs, and Confessors.

Specially of our Lady Saint Mary.

Who had all
virtues in per-
fection.

But above all
the character
of Jesus, who
was a union
of God and
man.

And of the
great works
of God.

And of the
mercy which
the Lord has
shewed to us.

hir was full-hede of all vertus *with-owttyne* weme of synn. Scho had fulle mekenes and *perfit* charite, and fully *with* pise þe bewte of alle *oper* vertus so hally þat þare myghte no styrrynge of pride, envie, ne wrethe, ne fleshely lykynge, ne no manere of syne enter in-till hir herte ne defoule þe saule in no perty of it. The behaldynge of þe fairehede of þis blyssid saule sulde stirre a mans herte vn-to gostely comforthe gretly, and mekill mare þan abowne þis þe thynkyng of þe saule of Ihesu oure blyssid Lorde, the whilke was aned fully to þe Godhede, passand *with-owttyne comparisone* oure Ladye and all *oper* creaturs. ffor in þe persone of Ihesu er two kyndis, þat es Godd *and* mane, fully anede to-gedir. By þe vertu of this blyssfull anynge whilke may noghte be saide ne consayued be manes wit, the saule of Ihesu ressayuede þe fulhede of wysedome and lufe and all gudnes, as þe Appostill saise: ‘*Plenitudo divinitatis inhabitavit in ipso corporaliter;*’ þat es þe Godhede was anede fully to þe manhede in þe saule of Ihesu and so by þe saule duellide in þe body. Þe mynde of þe manhed of oure Lorde on þis wyse þat es for to behalde þe vertus and þe ouer-passande grace of þe saule of Ihesu, sulde be con-fortheabill to a mans saule. Also mynd of þe myghte of þe wysedome *and* þe gudnes of oure Lorde in all his creaturs, ffor in als mekill als we may noghte see Godd fully in hym-selfe her lyffande, ffor-thi we sall be-halde hym, lufe hym and dred hym, and wondire hys myghte and his wysdome and his gudnes in his werkes and his creaturs. Also for to thynke of þe mercy of oure Lorde þat he hase schewed to þe and to me and to all synfull kaytyfes þat hase bene combirde in synne, speride so lange in þe denells prisone, how oure Lorde sufferde vs pacyently in oure syne and tuke na vengeance of vs as he myghte ryghtfully hafe donne, and putt vs till helle, if his mercy had noghte lettide hym, bot for lufe he sparede vs, he had pete of vs, and sente his grace in till oure hertes and callid vs owte of oure syne, and by his grace hase turnede oure will hally to hyme for to hafe hym and for his lufe to for-sake all *maner* of syne. The mynde of þis mercy and þis gudnes made *with oper* circumstance mo þan I can or may reherse now bringes in-to my saule grete triste in oure

Lorde and full hope of saluacyone, and it kyndylls desire of lufe myghtily to þe joyes of Heuene. Also for to thynke of þe wrechidnes þe mischeues and þe perills, bodily and gastely, þat fallis in þis lyfe, and after þat for to thynke of þe joyes of Heuene how mekill blysse þare es and how mekill joye, ffor þare es no syne, no sorowe, no passione, no payne, no hungre, no thriste, no sare, no sekenes, no dowte, no drede, no schame, no schenchip, no defaut of myghte, ne lakkyng of lyghte, ne wantyng of will; bot thare es souerayne fairenes, lyghtenes, strenghe, freedom, hele, lykyng ay-lastande, wysedome, lufe, pees, wirchipe, sekirnes, ryste, joy and blysse *with-owt*tene ende. The more þat þou thynkis and felis þe wrechidnes of þis þe more frequently sall þou desire þe joye and þe riste of þat blyssede lyfe. Many men er couetouse of werldly wyrchips and erthely reches, and thynkes nyghte and day, dremande and wakande, how and what maner pay myghte wyn þare-to, and for-getes þe mynde of thaym selfe of þe paynes of helle and of þe joyes of Heuene. Sothely pay are noghte wyse, thay ere lyke vn-to þe childir þat rynnes aftire buttyrflyes, and for pay luke noghte to thaire fete pay fall sumtyme and brekes paire legges. What es all þe wirchipe and þe pompe of þis werlde in reches and jolyte bot a buttyrflye? Sothely noghte elles and ȝitt mekill lesse. Tharefore I praye þe be þou couetouse of þe joyes of Heuene and þou sall haue wirchipe and reches þat euer more sall laste. ffor at þe laste ende whene werldly couetouse mene brynges no gud in thaire handis, for all þe wirchips and rechesse er turned to noghte saue sorowe and payne, thane sall heuenly couetous mene þat forsakes trewly all vayne wyrchips of þis werlde, or ells if pay haue wirchips and reches pay sett noghte paire lykyng ne paire lufe in thaym, bot ay in drede, in meknes, in hope, and in sorowe sumtyme, and habydes þe merey of Godd paciently, pay salle þane haue fully þat pay haue conetid, for thay sall be coround as kynges and sitt vpe with oure Lorde Ihesu in þe blysse of Heuene. Also þar are many oþer meditacyons mo þan I kan say whilke oure Lorde puttis in-to a man's mynde for to stirre þe afflececyone and resone of þe saule to lathe vanytes of þis werlde and for to desyre þe

Also meditate upon the wretchedness of this life and the joys of Heaven.

Many are eager for the things of this world, like children running after butterflies.

But be thou covetous of the joys of heaven.

There are many other meditations, which I cannot here enumerate.

joyes of Heuene. These wordes I saye to *pe* noghte as I had fully schewede *pese* maners of meditacions as *pay* ere wroght in a manes saule, bot I touche thaim to *pe* a lyttill for *pou* sulde by pis littill vndirstande *pe* more. Noghte for-thi me thynke it es gnde vn-to *pe* *pat* when thou disposes *pe* for to thynke of Godd as I hafe be-fore saide, or one *oper* wyse, if thi herte be dulle and myrke and felis noper witt ne sauour ne denoeyone for to thynke, bot anely of a naked desyre *and* a wayke wille, *pat* *pou* walde fayne thynke of Godd bot *pou* can noghte, *pan* I hope it es gnd to *pe* *pat* *pou* stryue noghte to mekill *with* thi selfe, as if *pou* walde by thyne awene myghte ouercome thi selfe, for *pou* myghte lightlye ffall so in-to more myrknes, bot if *pou* ware *pe* more slye in thi wirkyng; and for-thi I hald it than moste sekyre vn-to *pe* for to say thi pater noster and pine Ane Maria or pi matyus, or ells for to rede apone thi sauter, for *pat* is ener more a sekyr standarde *pat* will noghte faile, who so may cleue *per*-to he sall noghte erre, and if *pou* may by prayenge gete denoeyone, than, if pi denoeyone be anely in affeccione, *pat* es in a grete desire to Godd *with* gastely delyte, halde furthe thi saynge *and* brek noghte lyghtely off, ffor it ffallis *pat* praynge *with* *pe* mouthe getis and kepis fernour of denoeyone, and if a man cesse of saynge denoeyone vanysche away. Neuer-*pe*-les if denoeyone of prayere bryng to thi herte gastely a thoghte of *pe* manhed of oure Lorde, or of any *oper* before-said, and pis thoghte sulde be lettide by pi saynge, *pan* may *pou* cesse of saynge and occupye *pe* in meditacyone, vntill it passe away. Bot of certayne thynges the by-hones be-warre in pi meditacione. Sum sall I tell *pe*. Ane, *pat* when *pou* hase had a gastely thoghte ouper in ymagynyng of *pe* manhede of oure Lorde or of swylke bodily thynges, and pi saule hase bene fedd and comfortid *per*-with, and passes away by *pe*-selfe, be *pou* noghte to besy for to kepe it still by maystry ffor it sall *pan* turne to pyne and to bitternes. Also if it passe noghte away bot duellis still in thi mynde by any tranell of pi selfe, and *pou* for comforthe of it will noghte leue it, and *per*-fore it reuys the fra pi slepe on nyghtys, or elles on dayes fra *oper* gud dedis, pis es noghte wele, thou sall wilfully breke of

If you find
your heart
dull and dark
break off your
meditation
and say your
Pater Noster
and Ave, or
read your
Psalter.

If these exer-
cises bring to
your heart a
devout
thought you
may enter
tune it.

Yet strive not
too much to
retain such a
thought.

And do not
suffer it to
interfere with
your rest or
your duties.

whene askis. 3a sumtyme when *pou* hase maste deuocyone and ware latheste for to leue it, as whene it passes resonabille tyme or ells it turnes to dissesse of thyne euencristene, bot if *pou* do so elles *pou* dusse noghte wysely as me thynke. A werldly mane or womane pat felis noght *perauunter* deuocyone twys in a 3ere, if he felid by *pe* grace of oure Lorde compuneyone for his synnes, or elles by a mynde of *pe* passione of oure Lorde, þofe he ware put fra his slepe a nyghte or two or thre vn-till his heued werke, it es no force, for it comes to þame seldome; bot to the, or to a-noþer mane or woman pat hase this maner of wirkyng in custome, as ware ilke oþer day, it es spedfull for till hafe discreyone in *3our* wyrkyng, noghte fully fall þer-to for to folow it als mekill als will come. And I halde pat it es gud to *pe* for to vse þis maner in what deuocyone pat *pou* be, pat *pou* hyng nogt to lange þare-appone ouþer for to put *pe* fra thi mete or thi slepe in tyme, or for to dissesse any oþer mane vnskilfully. The wyse man sayse, ‘*Omnia tempus habent.*’ Pat es all thyngis hase tyme. An oþer thyng es this pat *pe* by-houys be-warre off. If thi thoghte be occupied in ymagynaeyone of *pe* manhede of owre Lorde or in any swilke oþer, and after this *pou* erte besy with all *pe* desire of thi herte for to seke knawynge or felyng mare gastely of *pe* Godhede, prese noghte to mekill þar-after, ne suffire noghte thi herte fall fra *pe* desire as if *pou* ware abylande or gapand after *sum* qwent stirryng, or *sum* wondirfull felyng vthire þan *pou* hase had. Thou sall noghte do so. It es ynoghe to me and to *pe* for to haue desyre *and* lanyng to oure Lorde, and if he will of his fre grace, ouer þis desire, send vs of his gostely lyghte and opyne oure gostely eghene for to se *and* knawe more of Hym þan we hafe had be-fore by comone trauell, thanke we Hym þar-of, and if He will noghte for we er 3it noghte meke ynoghe, or ells we er noghte disposede by clennes of lyffynge in oþer sydis for to ressayue his grace, than sall we mekly knawe oure awene syne and wretchednes, and hald vs payed with *pe* desyre pat we hafe to Hyme, and with oure comone thoghtes pat may lyghtly fall vndir oure ymagynacion, as of oure synnis, or of Cristes passione, or of swilke oþer; or ells

It is not with you as with those worldly people who only feel devotion once or twice in a year.

Hang not too long upon any one point of devotion.

Nor strive to push the imagination too far.

But be humbly instructed of Christ as far as He will teach you.

For it is presumption of our own wit to press too far into divine mysteries.

with prayers of þe saunter, or sum oper and loue Hym with all oure hert þat He will gyff vs þat. If þou do oper wyse þou may lyghtly be by-gyled by þe spiryte of oure error, ffor it es presumptione a man by his awene wytt for to prese to mekill in-to knawying of gastly thynges, bot if he felid plente of grace, ffor þe wyse man saise þus, 'Seruator maiestatis opprimetur a gloria.' þat es to say Raunsaker of þe myghte of Godd and of His Maieste with-owttene gret clenmes and meknes sall be ouerlayde and oppresside of Hym-selfe¹.

X.

[THE VIRTUE OF OUR LORD'S PASSION.]

All men lie under sin, but

the greatest sins can be forgiven to the true penitent through the Passion of Jesus.

Wit thou wele dere firende þat þof þou had neuer done syne with thi bodi, dedly, ne venyall, bot anely this þat es called orygynall, for it es þe firste syne, and þat es the lossyng of thy ryghtwysnes whilke þou was mad in, suld þou neuer hafe bene safe if oure Lord Jhesu Criste by his passion had noghte delyuerde the and restorede þe agayne. And þou sall wit þat þou, be þou neuer so mekill a wreche, hafe þou done neuer so mekill syne, for-sake thi selfe and all thi werkes gude and ill, ery mercy and aske anely saluacyone by þe vertu of his preeyouse passyone mekly and tristely, and with-owtten dowte þou sall haf it, and fra this orygynall syn and all oper þou sall be safe. 3a and þou sall be safe as ane ankir incluse, and noghte anely þou bot all cristene men and wymene þat trowes appone his passion and mekes þame selfe. knawande paire wrechidnes, askand mercy and forgyfnes and þe fruyte of his preeyouse passion, anely lawand þame-selfe to þe Sacramentes of haly kyrke, þof it be swa þat þay hafe bene cunbyrde in syne and with syne all paire lyfe tyme, and neuer had felyng of gastely sauour or swetnes, or gastely knawynge of Godd, þay sall in this faith and in pair gud

¹ The Thornton MS. of this Treatise ends here. The Cambridge MS. has 19 more lines. The British Museum MS. stops considerably short of this. As the ending is marked in the Thornton MS., the additional matter in the Cambridge MS. has not been inserted.

will be safe by þe vertu of þe precyouse passione of oure Lorde Ihesu Criste, and com to þe blysse of Heuene. See here þe endles mercy of oure Lorde, how lawe He fallis to þe *and* to me and to all synfull caytyfs. ‘Aske mercy and haue it.’ Thus said þe prophete in þe persone of oure Lorde, ‘*Omnia enim quicumque invocauerit nomen Domini saluus erit.*’ Ilke man, what þat he be, þat in-calles þe name of Godd, þat es to say askes saluacione by Ihesu and by his passione, he sall be safe. Bot pis curtasye of oure Lorde *sum* mene takes and erre safede *þer*-by, and *sum* in traiste of his mercy and his curtasye lyffis still in þair synnes *and* wenys for to haue it when þam lyst, and þan may pay noghte, ffor þay ere takyne or þay wit and swa þay dampne þam selfe. Bot now, sayse þou, if þis be sothe þou wondyrs gretly, for þat I fynde wretyne in *sum* haly mens saghes. *Sum* says, as I undir-stande, þat he þat cane noghte lufe þis blyssed name Ihesu ne fynd ne fele in it gastely joye and delitabilite, *with* wondirfull swetnes in þis lyfe here, ffor þe souerayne joy and gastely swetnes in þe blysse of Heuene he sall be aliene and neuer sall he com þar-to. Sothely þise wordes when I here thaym or redis þam stonyes me and makis me gretly ferd ffor I hope as þou sayse þat many by þe mercy of Godd sall be safe be kepyng of his commandementes, and by verray repentance of þaire euyll lyfe be-fore done, þe wylke felid neuer gastely swetnes ne iuly sauour in þe name of Ihesu or in þe lufe of Ihesu. And for-thi I meruell me þe more þat þay say contrarye here-to as it semys. Als un-to þis I may say as me thyнке, that their saynge if it be wele vnderstandene es sothe, ne it es noghte *contrarye* to þat þat I haue said, ffor þis name Ihesu es noghte ells for to say one Ynglishe bot heler or hele. Nowe euer-ilk man þat lyffis in þis wrechid lyfe es gastely seke, ffor þaire es na man þat lyffis *with*-owttene syne, whilke es gastely seknes, as Sayne Ihon sayse of hym-selfe and oþer perfite mene thus, ‘*Si dixerimus quod peccatum non habemus ipsi nos seducimus, et c.*’ If we say þat we haue na syne we begile oure-selfe and sothefastnes es noghte in vs. And for-þi he may neuer fele ne come to þe joyes of Heuene, vn-to he first be made hale of þis gostely seknes. Bot

But some are beguiled by their knowledge of this mercy into a presumptuous trust.

How then can some learned men declare that none can be saved who do not love the name of Jesus, when there is hope for all penitent sinners?

Their words if well understood are true.

For no man
can be saved
who desires
not an I loves
not salvation,
and Jesu is
salvation.

It was f r this
reason that
our Lord took
that name.

Nor can any
enjoy heaven
who love not
this blessed
name here.

Yet a man
can be saved
who is in the
lowest degree
of love.

pis gastely may na mane haf þat hase vse of resone, bot if he desire it and lufe it and hafe delite þar-in in als mekill als he hopis for to get it. Now þe name of Ihesu es noghte elles bot pis gastely hele. Wharefore it es sothe þat þat say þat þar may na mane be safe bot if he lufe *and* lyke in þe name of Ihesu ffor þar may na mane be gastely hale bot if he lufe and desire gastely hele; ffor ryght als a mane ware bodily seke þer ware nane erthely thyng sa dere ne so nedfull to hym, ne so mekill suld be desyrid of hym, als bodily hele (ffor þofe þou wald gyff hym all þe reches and þe wirehips of pis werlde and noghte make hym hale of þat þou myghte, þou plesid hym noghte)—ryghte so it es to a mane þat es seke gastely and felis þe payne of gastely seknes. Nathyng es so dere, so nedfull, ne so mekill desyrid of hym als his gastely hele, and þat es Ihesu, withowtten whilke all þe joyes of Heuene may noghte lyke hym. And this es þe skill as I hope whi oure Lorde when he tuke mankynde for oure saluacyon, he walde noghte be called by na name betakenande his endles beyng, or his myghte, or his wysdome, or his ryght-wysnes, bot anely by þat that was cause of his comyng and þat was saluacyone of mans saule. Whilke saluacione was maste dere and maste nedfull to mane, and pis saluacyone betakens pis name Ihesu. Þan bi this it semes þat þer may na man be safe bot if he lufe Ihesu, ffor þer may na mane be safe bot if he lufe saluacyone, whilke lufe he may hafe þat lyfes and dyes in þe laweste degre of charite. Also I may say on a-noper wyse þat he þat cane noghte lufe pis blessedde nam Ihesu *with* gastely myrthe, ne enjoye in it *with* heuenly melodye here, he sall neuer hafe ne fele in þe blysse of Heuene þat fullhede of souerayne joye, þe whilke he þat myghte in pis lyfe by habondance of perfite charite enjoye in Ihesu sall hafe *and* fele, and so may paire saynge be vnderstanden. Neuer-þe-les he sall be safe and hafe full mede in þe syghte of Godd, all if he be in pis lyfe in the laweste degre of charite by kepyng of Goddes commandementes, ffor Criste sayse in the Gospelle, ‘In domo Patris mei mansiones multe sunt.’ In my fadir house erre many sere dwellynges. Sum are for perfitt saules, þe whilke in pis lyfe ware fulfillede of

grace of þe Haly Gaste, and sang louyngs to Godd in *contem-
placione* of Hym *with* wonderfull swetnes and heuenly *savour*.

Þise saules, for þay hade maste charite, sall haue hegheste mede in þe blysse of Heuene, ffor þise ere callid Goddes derlyngs. Othir

saules þat ere in þis lyfe *imperfite* and erre noghte disposed to *contemplayone* of Godd, ne had noghte þe fullhede of charite, as

apostells or martirs had, in þe begyynyng of haly Kirke, þay sall haue þe lawere mede in þe blyse of Heuene, ffor þise er

callede Goddis frendis. Þus callis oure Lorde chosene saules in haly writt, sayand thus, ‘Comedite amici et inebriamini caris-

sini.’ Mi frendes etc 3e, and my derlynges be 3e drunkyn. As if oure Lorde said one þis wyse, 3e þat er my frendis for 3e keped

my comandmentes and sett my lufe be-fore þe lufe of þe werlde, and lufed me more þan any *oper* erthely thyng, 3e sall be feedd

with gastely fude of þe brede of lyfe. Bot 3e þat er my derlynges and noghte anely kepid my comandmentis bot also of 3oure

awene fre will fulfillede my consailles, and ouper þat 3e luffed me anely enterely *with* all þe myghtes of 3oure saule, and brynnede

in my lufe *with* gastely delyte, as did pryneypally þe apostills *and* martirs and all *oper* þat myghte come by *grace* to þe gyfte

of perfeccione, 3e sall be made drunken *with* þe freeste wyne in my celer, þat es þe souereyne ioye of lufe in þe blysse of

Heuene. To the whilke blise he brynge vs þat beghte vs *with* his preycouse passion, Ihesu Criste, Goddes sone of Heuene.

Amen.

Some there
are of great
advances in
God's love.
These are
God's dar-
lings.

Others of
lower attain-
ment who are
God's friends.

GLOSSARY.

- ABILED, v. made strong or able, p. 20, l. 30.
- Althirhegeste, adj. superl. highest of all, p. 1, l. 12. Thus altherfayrest, altherfynest, altherswettest. Vide *Gloss. to Alliterative Poems*.
- Ane, anely, anelynes—alone, loneliness, 'by mine ane,' by myself, p. 5, ll. 5, 6, 12.
- Anehede, s. oneness, union, p. 14, l. 3.
- Arett, v. attribute, p. 31, l. 23.
- Awe, v. owe, ought, p. 11, l. 4.
- Bot, adv. except, p. 1, l. 16.
- Bouxomnes, s. obedience, duty, p. 10, l. 36.
- Brennande, adj. burning, p. 14, l. 12.
- By-houely, adj. befitting, p. 26, l. 18.
- By-houys, adv. by all means, fittingly, necessarily, p. 5, l. 15.
- Charge, s. heaviness, p. 9, l. 12.
- Chese, v. go, journey, p. 5, l. 18.
*"Towards chartris they chese, these
 chevalrous knyghtte;"*
Morte Arthure, 1618.
- Cheson, s. reason, good cause, p. 10, l. 5.
- Comonynge, s. communion, p. 16, l. 17.
- Compleccione, s. embracing, fleshly intercourse, p. 13, l. 11.
- Cuppellynge, s. joining, p. 34, l. 1.
- Dede, s. death, p. 2, l. 4.
- Defaile, v. lack, p. 2, l. 11.
- Descrynede, v. described, p. 15, l. 32.
- Desederabill, adj. desirable, p. 2, l. 31.
- Distreynede, v. distracted, p. 18, l. 31.
- Drede, s. fear; "na drede þat ne pay ere," 'no fear but that they are,' p. 4, l. 18.
- Eggyng, s. edging, temptation, p. 12, l. 26.
- Elde, s. old age, p. 10, l. 35.
- Enchesone, s. reason, cause, p. 7, l. 6.
- Faile, s. hurt; "what may do faile," 'what can cause harm,' p. 3, l. 25.
- Fandene, v. found, p. 4, l. 30.
- Fette, s. feet, p. 8, l. 4.
- Forbrekes, v. utterly breaks, p. 17, l. 18.
- For-thi, adv. therefore, p. 10, l. 29.
- Fremede, adj. (Ger. *fremde*), unconnected by blood, strange, p. 8, l. 20.
- Full, adj. foul, p. 7, l. 17.
- Fullhede, s. fulness, p. 38, l. 1.
- Fychede, v. pierced, thurgh-fychede, pierced through, p. 2, l. 7.

Ger, v. make, cause, p. 31, l. 6.
 Gillery, s. trickery, cheating, p. 11,
 l. 18. (Still in use in Lincoln-
 shire.)

Gretynge, s. crying, grieving, p. 5,
 l. 11.

Greuesnes, s. grievousness, p. 3,
 l. 17.

Gruchynge, s. grudging, grumbling,
 p. 13, l. 31, p. 30, l. 34.

Haver, s. possession, property, p.
 24, l. 17.

Hele, s. salvation, p. 1, l. 12.

Hille, v. heap up, p. 31, l. 7.

His, pron. = its, p. 15, l. 16.

Hope, v. think, p. 36, l. 21.

Hyghte, v. promised, p. 7, l. 1.

Incluse, adj. fixed firmly, p. 42,
 l. 21.

Inlawes (Harl. MS. insawes), v.
 plants or sows in, p. 3, l. 16.

Kennede, v. made to know, taught,
 p. 16, l. 18.

Knowe (be a knowe), perceive, ac-
 knowledge, p. 31, l. 22.

Kyndly, adv. natural, p. 14, l. 11.

Lappid, v. wrapped, p. 5, l. 2. (Still
 in use in Lincolnshire.)

Lare, s. lore, instruction, p. 13, l. 17.

Laude, adj. lewd, empty, void of,
 p. 11, l. 3.

Lawand, v. humbling, p. 42, l. 25.

Leche, v. heal, p. 2, l. 7.

“Lengez at Lusscheburghe to lechene
 hys knyghtte.”

Morte Arthure, 2388.

Lelely, adv. loyally, truly, heartily,
 p. 3, l. 9.

Lessynge, s. losing, p. 4, l. 8.

Lettyes, v. stoppest, p. 10, l. 30.

Lichoure, s. lecher, p. 11, l. 10.

Loute, v. worship, p. 9, l. 17.

“All ledis me lowttede that lengede
 in erthe.” *Morte Arthure*, 3286.

Manerewyse, s. manner, fashion, p.
 14, l. 18.

Mawmetryse, s. idolatry, p. 9, l. 19;
 mawmet or mammet = puppet,
 image.

Maystry, s. violence, force, p. 37,
 l. 11.

Medle or melle, v. mix, mingle,
 p. 22, l. 27.

Medled or mellid, adj. mixed, p.
 24, l. 6, p. 27, l. 4.

Mene, v. say, tell, (A.-S. *manan*,
 vide *Gloss. Allit. Poems*); “als
 mekill to be mene,” ‘as much
 as to say,’ p. 1, l. 4.

Mengede, v. mingled, mixed, p. 1,
 l. 17. Thus of Tubal it is said,
 “To sundren and mengen wise he
 was.” *Genesis and Exodus*, 468.

Merghly, adv. to the marrow, p. 2,
 l. 8.

Mirke, adj. dark, p. 20, l. 22.

Mowe, v. must, p. 20, l. 22.

Myssawe, s. want of respect, p. 11,
 l. 1.

Myster, s. need, p. 12, ll. 5, 13.

Nennenyd, v. spoken, named, p. 5,
 l. 21.

Nerehand, adv. nearly, p. 2, l. 9.

Nerre, adj. nearer, p. 14, l. 16.

Noye, s. sorrow, annoyance, dis-
 gust, contempt, p. 3, l. 18, p. 4, l. 7.

Obstance, s. substance, p. 18, l. 27.

Okyre, s. extortion, usury, p. 11,
 l. 19.

Onane, adv. anon, presently, p. 31,
 l. 10.

Oo, oone, adj. one, p. 22, l. 29.

Ouerganger, s. overcomer, p. 29,
 l. 21.

Ouer-heghede, v. overset, p. 8, l. 5.

Oys, s. use, p. 11, l. 13.

Oysede, v. used, p. 13, l. 29.

Peraunter, adv. peradventure, p.
 41, l. 4.

- Perré, s. jewellery, p. 27, l. 25.
 Prow, s. profit, p. 12, l. 24.
 Pure, adj. poor, p. 5, l. 1.
 Pyne, s. sorrow, p. 40, l. 31.
- Quemfull, adj. earnest, hearty, p. 33, l. 10.
 Qwent, adj. quaint, curious, p. 41, l. 22.
- Raunsaker, s. investigator, p. 42, l. 7.
 Redies, v. prepares; "redies thee," "makes thyself ready," p. 3, l. 4.
 Rewe, v. draw away, steal, p. 8, l. 18.
 Rufyngs, s. talkings, sayings, p. 17, l. 32.
 Ruysand, v. raising, puffing up, p. 12, l. 22.
- Sadely, adv. firmly, p. 14, l. 6.
 Saghes, s. saws, doctrines, teaching, p. 43, l. 12.
 Schenchipp, s. injury, mischief, p. 39, l. 8.
 Sekyrly, adv. securely, p. 5, l. 18.
 Sensualite, s. the senses, p. 13, l. 21.
 Sere, adj. several, various, p. 9, l. 6.
 Skyl, s. reason, p. 13, ll. 21, 27.
 Slokyns, v. slackens, quenches, p. 3, l. 12.
 Sothely, adv. truly, surely, in sooth, p. 1, l. 4.
 Speride, v. enclosed, p. 38, l. 25.
 "Quhu Lucifer, þat denel dwale,
 Bregt mankinde in sinne and bale
 And held him *sperd* in helles male."
 Genesis and Exodius (E.E.T.S.), l. 22.
- Stallworthely, adv. strongly, violently, p. 6, l. 8.
 Stere, v. direct, encourage, p. 25, l. 4.
 Stonyes, v. astonish, overwhelm, p. 13, l. 18.
 Strobillynge, s. trouble, distraction, p. 22, l. 2.
- Stryne, v. strain, p. 37, l. 16.
 Swylke, adj. such, p. 11, l. 3.
 Sybbe, adj. near in blood, p. 8, l. 20.
 Sythes, v. times, oft-sythes, often-times, p. 16, l. 19.
- Tagillynge, s. entangling, p. 13, l. 6.
 Taiele, s. salve, p. 36, l. 31.
 Takynnynge, s. token, mark, seal, p. 2, l. 3.
 Tene, s. sorrow, misery, p. 8, l. 26.
 "Thaþ shall turne the to tene and
 torfere for ever."
 Morte Arthure, 1956.
- Tente, v. attended to, cared for, p. 28, l. 2.
 Thythen, adv. thence, p. 2, l. 27.
 Tothire, adj. second, p. 10, ll. 3, 28.
 Trauylouse, adj. laborious, active, p. 29, l. 23.
- Umbethynke, v. remember, p. 10, l. 21.
 Unbuxomnes, s. insubordination, disobedience, p. 20, l. 7.
 Unmyghty, adj. weak, p. 10, l. 35.
 Chaucer.
- Unmethes, adv. scarcely, hardly, p. 2, l. 8.
 "At the grete instaunce of the
 kyng unmethe coude he gete
 Saint Hughe, but at the last
 by commandment of his oneryst
 he was sent into the reame of
 England." *Life of S. Hugh*,
 Goblen Legend.
- Vagacyone, s. wandering, p. 14, l. 6.
 Vnkouande, adj. ignorant, foolish, p. 35, l. 19.
 Vnskillwyse, adj. foolish, vain, p. 14, l. 29.
- Weme, s. trace, stain, p. 38, l. 1.
 Wende, v. thought, p. 29, l. 17.
 Witterly, adv. entirely, completely, p. 25, l. 25.

- Wrethe, v. anger, p. 12, l. 27.
 Wyete, v. know, p. 4, l. 30.
 Wyne, v. obtain, win, p. 11, l. 3.
 Wyssyng, s. knowing, information,
 p. 36, l. 8.
 Yevynge, v. giving, p. 22, l. 10.
 Ynesche, adv. towards, p. 8, l. 20.
 ȝarende, adv. concerning, touch-
 ing, towards, p. 2, l. 17.
 ȝede or ȝode, v. went, p. 1, l. 26.
 " And al day þe lorde þus ȝede his
 gate." *All. Poems*, A. 525.
 ȝernynge, s. longing, yearning for,
 p. 2, l. 18.
 " ȝelde þe, syr, ȝapely, ȝife þou þi lyfe
 ȝerneȝ." *Morte Arthure*, 1502.
 ȝettide, v. poured-out-ȝettide,
 poured out, p. 1, l. 1; in-ȝet-
 tynge, pouring in, p. 4, l. 9.
 ȝitt, adv. yet, p. 7, l. 25.

ERRATA.

- P. 5, l. 22. *For* nemmenyd *read* neuenyd.
 P. 10, l. 6. *For* nenenes *read* neuenes.



Hymns to the Virgin and Christ,

The Parliament of Devils,

and other

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Hymns to the Virgin & Christ,
The Parliament of Devils,
and other
Religious Poems,

CHIEFLY FROM

THE ARCHBISHOP OF CANTERBURY'S LAMBETH MS. No. 853.

EDITED BY

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PREFACE.

AFTER telling Mrs Gaskell one day a story for the truth of which I could not vouch, she said, with her beautiful bright smile, "Now I'm going to believe that, whether it's true or not. It ought to be true." On looking through the Lambeth MS. 853, which Mr Stubbs kindly handed to me in Lambeth Palace Library, I could not help saying, "I'll print it all, whether it contains early versions or late; it *is* a jolly little Manuscript":—a chubby vellum quarto, written in a large, clear, upright hand, which looked at first sight fourteenth century, but which the Museum authorities whom I afterwards consulted put at about 1439 A.D. As nice a little volume as one would wish to handle; a pleasing contrast to the shabby, scrubby, paper Percy folio of two hundred years later that I am now working at. Accordingly, the whole MS. is in type for the Society, and I hope members have no cause to regret it, for though earlier versions of some of the poems are no doubt in existence,—I have printed one at least sixty years older at pp. 106, 108, 110, 112, to show how the late text has changed¹—yet the Lambeth MS. has given us the better text of *The Complaint of Christ*, in "Political, Religious, and Love Poems," (E.E.T.S., 1866,) a better text of "The Parliament of Devils" than that printed by Wynkyn de Worde, and the best texts yet printed of the far-famed *Stans Puer ad Mensam*, "How the Good Wife taught her Daughter," and "How the Wise Man taught his Son," &c.: these, besides other poems of considerable

¹ Two words at least of the earlier text—*sauȝten* and *unsauȝte*, "to reconcile" and "unreconciled, at enmity," p. 108, l. 37-38, were unknown to the late scribe, and were changed by him to *soften* and *unsouft*.

beauty and interest in the present volume, and the other Texts I have lately edited, or am now editing, for the Society. The early Englishman, like the modern one, was a religious and superstitious person, and as any one in 2360 A.D. should know of us, that in many educated (or dedicated¹) persons' minds now, baptism by an episcopally-ordained clergyman is necessary to salvation, that a man's being drowned while boating on Sunday is a just judgment of God, whereas a similar death on Monday is a sad accident, with a hundred other like notions²; so we should know of our forefathers, if we would estimate them aright, what their religious belief and superstitious fancies were. Mary-worship, Parliament of Devils, Stations of Rome, St Gregory's Trental, and what not: let us have them all: all the nonsense, as well as the expressions of the pure, simple faith, that through life and death our men of old held to. And a survey of our early religious poetry will, I believe,—and so far as I may speak from some work at it,—result in a verdict favourable to the plain good sense

¹ We sadly want some word like this *deducate*, *deducation*, &c., to denote the wilful down-leading into prejudice and unreason, in Politics at least, so prevalent in England and everywhere else, to support unjust social arrangements and abuses because they exist, or are in the interest of a powerful class, &c. Let any one think of the amount of deducation attempted about the Repeal of the Corn Laws, the old and modern Reform Bills, the late American War, &c., and then see how hard the deducators still are at their work!

² “Dr Pusey has written another letter to the *Times*, stating his opinion of absolution. He believes that Christ, conferring upon the Apostles the power to remit sins, intended to confer it also upon their ‘successors’ He therefore holds that every successor has the power to remit the sins of penitent persons as fully as Christ himself could have done; and so he affirms, on the authority of the Ordination Service, the Church of England also holds. *In other words*, Christ intended to leave the salvation of souls dependent on the will of such human beings as can be proved to have been ordained by the ordained up through the ages to Himself. One single unordained Bishop, say in the middle ages or the third century, would spoil the whole arrangement. Why does not Dr Pusey claim the power of working miracles given to the Apostles at the same time? The invisibility of the power is no greater obstacle in the one case than the other. If the sick did not get visibly better for the priest's touch, neither do the bad get visibly better for his absolution. After all, does the human race advance? A Roman gentleman would have smiled at a superstition so gross as that which Dr Pusey dignifies with the name of Christianity.” 1866, Dec. 1, *The Spectator*, p. 1326, col. 1-2. Dr Pusey and his school may not admit the correctness of the statement above, “*In other words*.” I only wish to register here the opinion of one of our best edited weeklies on this point, and to note that however comical the view stated, and a thousand like ones, may seem to our man of 2360 A.D. they were equally so to many in 1866 A.D.

and practical going straight at the main point which Englishmen pride themselves on, whatever amount of philistinism and humbug is mixed up with these qualities. The burden of the early songs (as I read them) is a prayer for forgiveness of sins, a desire to get out of the filth of the flesh, and rise, as well here as hereafter, into the purer and higher life which, to the believer, union with his Saviour implied and implies.

Many of the poems in this volume seem to me very touching and beautiful, and I hope other readers will find them so too. The most interesting to me is the one I have entitled, from l. 638 in it, p. 78, "The Mirror of the Periods of Man's Life, or Bids of the Virtues and Vices for the Soul of Man," pp. 58-78. It sketches the temptations of the well-off man of the period—the MS. is ab. 1430 A.D.—from the time when he was new-born from his mother till, at a hundred years old, Overhope and Wanhope (despair) would ruin him, but Good Hope and Good Faith bring him to trust in God's mercy. At twenty—which may be a misprint for fifteen, xx for xv,—this is the choice presented to the young man.

Quod resoun, "in age of .xx. ȝeer.

Goo to oxenford, or lerne lawe."

Quod lust, "harpe & giterne *pere* may y leere,

And pickid staffe & buckelere, *pere-wip* to plane,

At *tauerne* to make *wommen* myrie cheere,

And wilde felawis to-gidere drawe,

And be to *bemond* ¹ A good squyer

Al nyȝt til þe day do dawe.

¹ For an explanation of this *bemond*, I have asked in vain Mr Chappell, Mr Way, Mr Morris, Mr Skeat, Mr Wright, &c., &c. The only interpretation I can suggest is drawn from a passage in *Le Venery de Twety*, Cotton MS. Vesp. B. xii., printed in *Reliquie Antique*, vol. I., pp. 149-151. At pp. 152-3 we read, of the hounds hunting the hare, "And if eny fynde of hym, where he hath ben, Rycher or *Bemond*, ye shall say, *oyez a Bemond le rayllaunt, que quide trover le coward, ou le court cow.*" The name *Bemond* might easily pass from the leading hound to the leader of a revel, or be used, by personification, for a fancied god of indulgence in women and wine, a sort of Bacchus. I think it certain that this *bemond* has nothing to do with the *bemol* (flat, ♭), and *bequarre* (natural, the square *b*, ♮) of the curious song on learning music in *Reliquie Antique*, vol. I., p. 292, or the *bemy* of the *Burlesque*, p. 83, *ib.* last line. In our early music books *B* is *si*, though in the earliest I have seen, no name is given to it.

Conscience's remonstrance that this will waste his friends' money and his own time and learning, is answered by

“Good conscience, goo preche to þe post,

þi councei saueriþ not my tast . . .

Al my lust y wole ful-fille,

I wole spare no womman.”

After the advice of Pride, Gluttony, Lechery, Wrath, Envy, Sloth, Covetousness, and Avarice, to the young man, how to indulge his passions and lusts, comes Pride again with this bit of counsel as to dress :

“Apparaile þe propirli,” quod Pride,

“Loke þi pockettis passe þe lengist gise ;

Slatre þi clothis boþe schorte & side [= wide]

Passinge all oþere mennis sise.”

And so the poem continues with allusions, more or less, to the manners of the times. The *pockettis* of the verses last quoted serve to fix the date of the composition of the poem, if they are (as I suppose them to be) what Camden in his *Remaines*, p. 196, calls “*pocketting sleeves*.”¹ He says

“Of the long pocketting sleeves in the time of King Henry the Fourth, Hoccleive, a master of that age, sings,

Now hath this land little need of broomes

To sweep away the filth out of the streete,

Sen side sleeves of pennilesse groomes

Will it up licke, be it dry or weete.”

The woodcut of the Duke of Gloucester[?] on p. 153 of Mr Fairholt's *Costume in England*, copied from the Royal MS. 15 E 4 (fol. 14), in the British Museum, shows the long pocket sleeve admirably, and ‘his crimson jacket furred with deep red is exceedingly short,’ but gathered in close folds behind. At p. 159 of Fairholt is another woodcut of an attendant with the pocket sleeve, from the same Royal MS. 14 E 4. On fol. 133 of the same Royal MS. are three figures with the long pocket sleeves, and one of them has his sleeves tied

¹ Pockets begin to appear in women's dresses in Edward the Third's time, says Fairholt, and are shown in that king's daughter's dress on the south side of his tomb in Westminster Abbey, as copied in Fairholt, p. 100.

behind his back, just below the bottom of his jacket. The very wide and short doublet seems not to have appeared till about 1460, and not to have been slashed. The tighter plaited jacket of Edward the Fourth's reign, also contemporary with pocket sleeves, had "large sleeves, open at the sides to display the shirt beneath," as shown in the cut on pages 154 and 159 of Fairholt. This is the only *slatring* (supposing it means *slashing*) shown in the figures, unless the opening for the arm in the long pocket sleeve be meant by the words of the poem. But the slashing of garments was at least as early as Chaucer's 'so moechil pounsyng of chiseles to make holes, so moche daggyng of sheris' (*Persones Tale*, ed. Wright, p. 143, col. 2).

The *rere* or late suppers noticed in l. 374 of this Mirror poem are complained of by Robert of Brunne in 1303. *Handlyng Synne*, p. 226, l. 7260-3. (See also the servants' 'rere sopers' denounced, l. 7268-79.)

Rere sopers yn pruyte,
Wyþ glotonye echone þey be ;
And þyr is moche waste ynne,
And gadryng of ouþer synne.

Doubtless Robert was not the first preacher who inveighed against them. He also complains of the rich man lying long in bed on Sundays.

When he heryþ a bel ryng
To holy cherche men kallyng,
þan may he not hys bedde lete,
But þan behoueþ hym lygge and swete,
And take þe mery mornynge slepe.

Handlyng Synne, p. 135, l. 4258-62.

For the last three Poems in this volume I am indebted to Mr W. Aldis Wright, who copied them from MSS. under his charge in the Library of the Trinity College, Cambridge. The first, *Quindecim Signa ante diem Iudicii*, he desired to print on account of its variations from the other earlier versions of the Poem in the E.E. Poems I edited for the Philological Society (Transactions 1858, Pt. II. pp. 7-12), in Hampole's Pricke of Conscience, the Metrical Homilies edited by Mr Small (in E. E. Poems as above, pp. 162-3), &c. The

second forms a companion to the Virgin's Complaint in our *Political, Religious, and Love Poems*, 1866, and the third is given for its historic interest, and its contrast to the temper in which the later chronicler wrote of Archbishop Scrope's death.

Some of the poems bear traces of having been Southernized from a Northern original, as in using *boon* for *bane*, p. 25, l. 108, *lastaule na mare*, l. 115, *sizhande*, p. 30, l. 261, and Mr Perry has just sent me a version from the Northern Thornton MS. of the Sweetness of Jesus, pp. 8-11, here, pp. 83-6 of the Text edited by Mr Perry from the Thornton MS. that will appear with this one. I have only in conclusion to return thanks to the Archbishop of Canterbury for the loan of his pretty little Manuscript, and to Mr Aldis Wright for his help, always so willingly given, notwithstanding the pressure of crowds of other work that would overwhelm an ordinary man.

3 St George's Square, N.W.

12th November, 1866.

CORRIGENDA.

P. 27, l. 171. *Lijkaes* is no doubt a miswriting of the MS. for *sijknes*, sickness.

P. 61, l. 96. *Put* " *after* *dawe*.

P. 119, l. 38. *For* *dryve*. *read* *dryve*, (comma for full stop).

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NOTES.

Pref. p. iv, l. 7. A just judgment of God. Compare Cotgrave's "*Une tache de dieu*. Soc doe the cauting and blasphemous rogues of France tearme a cankered, gangrened, or desperately-sore leg. A.D. 1611.

p. 35. *I wyte myself myn owne woo*. Sir F. Madden, in his Introduction to *Syr Gawayne*, p. lxx, notes another copy of this, "a Poem in ten eight-line stanzas, the burden of which is 'I wite my self myne owne wo,' on fol. 71 of MS. Rawlinson, C. 86, Bodleian Library. It begins 'In my youthe fulle wyld I was.'" Another is printed from MS. Cotton. Calig. A II fol. 106, v^s in *Reliquiæ Antiquæ*, v. 1, p. 197-200. It is in 15 stanzas of 8, with two introductory lines :

I may say, and so may mo,
I wyte mysylfe myne owene woo.

p. 41. "The Parlyament of Deuylls" was also "Enprynted In London In Powels chyrcheyarde By Julyan Notary. A. M. M.CCCCC. & xx"; and Wynkyn de Worde's edition of 1509 was "reprinted by Nicol for R. Heber, Esq., as his contribution to the Roxburghe Club, but for private reasons, never issued to its members." *Bohn's Lowndes*. Colophon. "Thus endeth the parlyament of deuylls. Enprynted by Wynkyn de word / prynter unto the moost excellent pryncesse my lady the kynges moder. The yere of our lorde .M.CCCCC. & ix."

p. 58. *The Mirror*. In Admiral Swinburne's incomplete copy of *The noble tyfe & natures of man Of bestes / serpentys / foules & fisches yt be moste knowen*, by Laurens Andrewe of ye towne of Calis, is a large cut running across both pages (a iii b, a iv), of the Ten Ages of Man, in ten double compartments, boy and man in the ten stages at top, and the ten beasts he is likened to, underneath. Below are verses applying to each age.

"Here after foloweth the ten ages of mankynde lykened be ten dyners bestis as here is expresly shewed / and how the nature of mankynde dothe chauunge from ten tyme of a eo

[Cut of] The .X. Ages.

[Fro]M one vnto .x. a childe is he
[Whyp]iuge his toppe *with* sporte & playe
[Lep]yug as ye gote right merily.
. . . s his care bothe nyght & day
[At .xx. yere he is iocond an]d plesand
. t pryde
.
.

¶ At .xxx. yere he is named a man
And syb to the bull of nature stronge
Renewginge his right where euer he can
with whome it be bothe short & longe

- ¶ Nowe forty yere he is ywys
 Condieyond as a lyon in euery degre
 Which maketh hym often withouten mys
 To lese his wysdom beleue ye me
- ¶ At fifty yere then can he glose
 Wily as the forein worde and dede
 That euer wyll wyne & neuer lose
 & eke of his seruyse he wyl haue mede
- ¶ At threscore yere he dothe descende
 But couetyse in him is roeted than
 Euyne as the wolfe he doth amende
 y woroeth the shepe wher euer he can
 At .lxx. he is syb to the hownde
 y gnaweth y^e bone so doth he his hart
 All sportes he casteth to the grownde
 Lest therfore his sowle sholde smart
- ¶ At fourscore yere withouten fayle
 He is disdayned with man and wyfe
 Syb to the Cat that lyketh her tayle
 Euer be the fyre that is his lyfe
- ¶ At fourscore & x he is s . . .
 Scorned of man and child h[e] is
 From hym is wisdom & st[rength] gone
 Eehone wyll his deth in b
- ¶ At .C. yere dethe comes
 & maketh him as a gose y^t i[s] . . .
 So plucke y^e fremdes
 But he in erthe is s”

p. 83. *This worlde is but a vanite.* A later copy of this Poem, with the burden “This world is but a wannyte” was printed by Mr Halliwell for the Warton Club in 1855, in *Early English Miscellanies*, p. 9-12. It has ten stanzas of eight lines each, and winds up with an extra “In Domino confydo. Amen, dico vobis.”

p. 88. *Erþe vppon erþe.* In Mr Halliwell’s *Early English Miscellanies* from the Porkington MS., Warton Club, 1855, is a later and somewhat different version of this poem in twelve stanzas of six, and two introductory stanzas of seven lines. Mr Halliwell calls the Porkington one “the most complete copy known to exist.” It seems a late recast of the old version. Mr Halliwell also notes, p. 94. “Other versions, varying considerably from each other, are preserved in MS. Seld. sup. 53; MS. Rawl. C. 307; MS. Rawl. Poet. 32; MS. Lambeth 553 (in this text); and in the Thornton MS. in Lincoln Cathedral (fol. 279). Portions of it are occasionally found inscribed on the walls of churches.”

p. 137. Note to p. 58. The inquirer as to climacterical years is referred to “A Succinct Phylosophical Declaration of the nature of elymaterical yeares occasioned by the death of Queene Elizabeth” in MS. Sloane 2117, fol. 231.

Hymns to the Virgin, Christ, &c.

Veni, Coronaberis.

(A SONG OF GREAT SWEETNESS FROM CHRIST TO HIS
DAINTIEST DAM.)

(*Lambeth MS. 853, ab. A.D. 1430, page 1.*)

- S**Urge mea sponsa, swete in sizt,
And se þi sone þou zafe souke so scheene;
þou schalt abide with þi babe so bryzt,
4 And in my glorie be callide a queene.
Thi mammillis, moder, ful weel y meene,
Y had to my meete þat y myzt not mys;
Above alle creaturis, my moder elene,
8 Veni, coronaberis.
- C**ome, clenner þan cristal, to my cage;
Columba mea, y þee calle,
And se þi sone þat in seruage
12 For mannis soule was made a þralle.
In þi palijs so principal
I pleyde prynly wipoute mys;
Myn hiȝ cage, moder, haue þou schal;
16 Veni, coronaberis.
- Arise, My beloved,
who gavest Me
suck

from thy breasts.

Above all crea-
tures thou shalt
be crowned.

Come, My dove,

and see thy son
who was made a
slave for man.

Thou shalt have
His high place,
and be crowned.

Daughter of Sion,
spotless flower,

thou shalt sit
crowned by Me,

[Page 2.]
and all My saints
shall honour thee.

Princess of
Paradise, Mother
fair,

the well of mercy
in thee shall bring
thy blessed body
to bliss.
Come and be
crowned.

Come, My chosen
one, Maiden
Queen,

dwell here with
Me in bliss,

and be crowned.

[Page 3.]
Sweet Mother,
remember the
dew that dropped
from our lips
when we kissed.

Come and be
crowned.

For macula, moder, was neuere in þee ;
Filia syon, þou art þe flour ;

Ful sweteli schalt þou sitte bi me,

20 And bere a crowne with me in tour,

¶ And alle my seintis to þin honour
Schal honoure þee, moder, in my blis,
þat blessid bodi þat bare me in bowur,

24 Veni, coronaberis.

Tota pulcra þou art to my plesynge,
My moder, princes of paradijs,
Of þee a watir ful well gan sprynge

28 þat schal azen alle my ríztis rise ;

¶ þe welle of mercy in þee, moder, lijs
To bringe þi blessid bodi to blis ;

And my seintis schulen do þee seruice,

32 Veni, coronaberis.

Veni, electa mea, meekeli chosen,
Holi moder & maiden queene,
On sege to sitte semeli bi him an hiȝ,

36 þi sone and eek þi childe.

¶ Here, moder, wiȝ me to dwelle,
With þi swete babe þat sittip in blis,
þere in ioie & blis þat schal neuere mys,

40 Veni, coronaberis.

Veni, electa mea, my moder swete,
Whanne þou bad me, babe, be ful stille,
Ful goodli oure lippis þan gan mete,

44 With briȝt braunchis as blosmes on hille.

¶ Fanus distillans it wente with wille,
Oute of oure lippis whanne we dide kis,
þerfore, moder, now ful stille,

48 Veni, coronaberis.

- V**eni de libano, þou loueli in launche,
 þat lappid me loueli with liking song,
 þou schalt abide with a blessid braunche,
 52 þat so semeli of þi bodi sprong.

Come from
 Lebanon, thou
 who sangst Me to
 sleep,

- ¶ Ego, flos campi, þi flour, was solde,
 þat on caluery to þee cried y-wys :
 Moder, þou woost þis is as y wolde ;
 56 Veni, coronaberis.

Me who on
 Calvary cried to
 thee.

- P**ulera vt luna, þou berist þe lamme,
 As þe sunne þat schineþ clere,
 Veni in ortum meum, þou deintiest damme,
 60 To smelle my spicis¹ þat here ben in fere.
 My palijs is piȝt for þi pleasure,
 Ful of briȝt braunchis & blosmes of blis ;
 Come now, moder, to þi derling dere !
 64 Veni, coronaberis.

Lovely as moon-
 light,

come thou to Me.

[Page 1.]
 My palace is dight
 with blossoms of
 bliss.
 Come, Mother,
 come and be
 crowned.

- Q**uid est ista so vertuose
 þat is euere lastyng for hir mekenes ?
 Aurora consurgens graciouse,
 68 So benigne a ladi, of such briȝtnes,
 ¶ þis is þe colour of kinde cleunes,
 Regina celi þat neuere dide mys ;
 þus endiþ þe song of greet sweetnes,
 72 Veni, coronaberis.

Who is she that
 shall endure for
 ever for her
 meekness ?

The Queen of
 Heaven, who
 never sinned.
 Come thou then,
 and be crowned !

[*Quia Amore Languet*, or "In a tabernacle of a tour," and its continuation "In a valey of þis restles mynde," printed in *Political, Religious, and Love Poems*, pp. 148-150, follow here. Then "Ihesu, þi swetnes," p. 8, and "Ihesus þat sprong, p. 12, of this volume.]

¹ Compare "Awake, O north wind, and come, thou south ; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits." *Solomon's Song*, ch. iv. 16. "My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies." vi. 2.

Hail, Blessed Mary!

[*Lambeth MS. 853, ab. 1430 A.D., page 24.*]

The heavy Clarendon letters mark the red of the MS.

Hail, Mary,
Mother of

the Son of God!
Maiden, never
defouled,

fairest flower of
the field.

Hail, comely
Queen,

healer of all pain.

[Page 25.]
Hail, mother of
Christ,

the king of Angels.

Hail, fairest of all,
who bred our
bliss, on whom all
women in child-
bed call.

All fiends dread
thee, who feddest
thy Son with
maiden milk,
Thou flower of
virgins.

Heil be þou, marie, þe modir of *cr̃st*,
Heil þe blessidist þat euer bare child!
Heil þat conceyuedist al wiþ list

4 þe sone of god hope meeke & mylde!
¶ Heil maide sweete þat neuere was filid!
Heil welle and witt of al wijsdome!
Heil þou flour! heil fairest in feeld!

8 **Aue regina celorum!**

Heil comeli queene, counfort of care!
Heil blessid lady bothe fair & briȝt!
Heil þe saluour of al sore!

12 Heil þe laumpe of lenys list!
¶ Heil þou blessid beerde in whom [*cr̃st*] was piȝt!
Heil ioie of man bothe al and sum!
Heil pinacle in heuene an hȝt,

16 **Mater regis angelorum!**

Heil crowned queene, fairest of alle!
Heil þat alle oure blis in bradde!
Heil þat alle women on doon calle

20 in temynge whanne þei ben hard bistalde!

¶ Heil þou þat alle feendis dredde,
And schulen do til þe day of doome!
With maidens mylk pi sone þou fedde,

24 **O maria, flos virginum.**

- H**eil fairest þat euere godd foond,
 Whiche chees þee to his owne bour !
 Heil þe lanterne þat is ay lizthond !
 28 To þee schulen loute hope riche & poore.
 ¶ Heil spice swettist of sauour !
 Heil þat al oure ioye of come !
 Heil of alle wommen fruyt & flour !
 32 **Velud¹ rosa vel lilium.**
- H**eil be þou goodli ground of grace !
 Heil blessid sterre upon þe see !
 Heil of counfortis in euery caas !
 36 ¶ Heil þe cheeuest of charitee !
 Heil welle of witt and of merci !
 Heil þat bare ihesu, goddis sone !
 Heil tabernacle of þe trynyte !
 40 **Funde preces ad filium.**
- H**eil be þou virgyne of virgins !
 Heil blessid modir ! heil blessid may !
 Heil norische of sweete ihesus !
 44 Heil cheefest of chastite, forsoþe to say !
 ¶ Lady, kepe vs so *in* oure last day
 þat we may come to þi kingdom !
 For me & alle *cristen* þou pray,
 48 **Pro salute fidelium. Amen.**

Hail, choice of
 God,

whom rich and
 poor adore,

Hail, fruit and
 flower of
 womankind.
 [1? *velud*; *l. n.*,
 and *d* rubbed]

Hail, Star upon
 the sea,

chiefest in
 charity,

tabernacle of the
 Trinity.

Hail, blessed
 maiden,

In our last day
 bring us to thy
 realm.

Pray for all faith-
 ful souls !

Aue Maria.

[*Lambeth MS. 853, ab. 1430 A.D., fol. 26. Partly
written without breaks.*]

Hail, Mary,
Queen and Star of
Heaven! help me
and hear my
prayer.

[1 Page 27.]

HEil be þou marie, crīstis moder dere,
þat art queene of heuen, fair and sweete of chere,
þat art sterre of heuen schinyngē brīzt & clere!
4 Helpe me, lady ȝful of myzt, & heere my *prīere*
Aue maria.

To thee I make
my moan: let
me not die in
any of the Seven
Sins.

HEil blessid marie, mylde queene of heuen!
Blessid be þi name, ful good it is to nempne:
8 To þee, lady, y make my moone; I *prāie* þee
heere my *stenen*,
And let me neuere die in noon of þe synnis
seuene.

Aue maria.

Hail, Mary, flower
of all!

To thee I pray!

be by me when I
die,

and save me from
Satan's bonds.

HEil be þou marie þat art flour of alle,
12 As roose in eerbir so reed!
To þee, ladi, y clepe and calle,
To þee y make my beed;
þou be in stide & in stalle
16 Whanne y schal drawe to deed,
And lete me neuere falle
in boondis of þe queed!

Aue maria.

Grant me my
prayer,

20 **H**Eil be þou, marie, þat hiȝ sittist in troone!
Y biseche þee, swete lady, graunte me my
hoone,

Ihesu to loue & drede, & my lijfe to ameeude soone, amend my life,
 And bring me to þat blis þat neuere schal be and bring me to
 doone. everlasting bliss.

24

Aue maria.

Heil be þou marie, gloriouse moder hende ! Send me meek-
 Meeknes & honeste, *with abstynence*, me sende, ness and charity,
 With chastite & charite into my lyues eende, that I may go to
heaven.

28 And þat þoruþ þi *præier*, lady, I mote to heuen
 blis weende !

Aue maria.

[*Oratio Magistri Richardi de Castro*, p. 15, below, follows here.]

Poems to Christ.

The Sweetness of Iesus.

[*Lambeth MS. 853, ab. 1430 A.D., page 14.*]

Jesu, beside Thy
sweetness all

earthly love is
bitter.

Teach me

firmly to set my
heart on Thee.

No earthly love
delights like
Thine,

the King of
Love.

I would my heart
were wholly
Thine.

[Page 15.]

If Nature bids me
love my kin, I
should love Thee
first, who didst

put Thy likeness
in my soul.

IHesu, þi swetnes, who-so myzte it se,
And þerof haue a cleere knowynge,

Al erþeli loue bittir schulde be

4 Saue þin a-loone without leesinge.

I praie þee, lord, þat lore leere me,
Aftir þi loue to haue longynge,

And sadli to sette myn herte on þee,

8 In þi loue to haue most liking.

So likinge loue in erþe noon is ;

In soule who-so coude him soþeli se,

Him to loue were mykil blis,

12 For king of loue callid is he.

¶ With true loue, y wolde þis,

So faste to him bounde be,

þat myne herte were holli his

16 So þat no þing likid me but he.

IF y for kyndenes schulde loue my kyn,

þan me þenkiþ in my þouzte

Bi kyndeleti skile y schulde bigynne

20 At him þat haþ me maade of nouzt.

¶ His lijkes he sette my soule with-inne,

And al þis world for me haþ wrouzt,

As fadir he foundid my loue to wyane,

24 For to heuene he haþ me brouzt.

- A**s moder of him, y make now mynde,
 þat bifore my birþe to me toke hede,
 And siþen *with* bapty*m* waischiþ þ*at* kynde
 28 þat foulde was þoru*z* adams dede.
 ¶ *With* noble mete he norischiþ ou*re* kynde,
 For *with* his fleisch he dooþ us fele,
 A bettere fode may no man fynde,
 32 To lastyng*e* lijf it wole us lede.

Before my birth
 He cared for me,

and now feeds
 our race with His
 blood.

- O**ure broþer & sustir he is bi skile,
 For he so seide, & lerid us þat lore
 þat who so wrouȝte his fadir's wille
 36 Briþer*e*n & sustren to him þei wore.
 ¶ Mi kinde also he took þer-tille,
 Ful truli truste y him þerfore
 þat he wole neuere lete me spille,
 40 But wiþ his mercy salue my sore.

He is the brother
 and sister of

those who do His
 Father's will.

(Page 16.)

He took my
 nature, and so I
 trust Him.

- T**he loue of him passiþ, certis,
 Al erpeli loue þat may ben here ;
 God & man, my spouse he is,
 44 Weel ouȝte y, wrecche, to loue him dere.
 ¶ Boþe heuen and erþe holli is his,
 He is lord of greet powere,
 Callid he is þe kyng of blis,
 48 His loue me longiþ fer to leere.

His love passes
 all earthly love,
 and He is my
 spouse.

His name is King
 of Bliss.

- A**ftir his loue me þenkiþ long
 For he hap myne ful dere y-bouȝte ;
 Whanne y was wente fro him *with* wrong,
 52 From heuen to erþe he me souȝte.
 ¶ Mi wrecchid kynde for me he fonge,
 And al his nobley he sette as nouȝt,
 Pouert he suffride, & peynes stronge,
 56 Aȝen to blis or he me brouȝte.

He bought my
 love full dear,

took my wretched
 nature, and

brought me to
 bliss.

[Page 17.]

Love for me
brought Him to
earth,
and for that He
pledged His life,

and shed His
precious blood.

His sides were
bloody, His heart
pierced with a
spear.

He gave His life
for my guilt.

My heart should
break with pity,

for I was cause
of all His woe.

[Page 18.]

For me He
suffered death,

and rose again,

and went to
heaven.

He protects me
from my foes,

the friend that
never fails, and
asks only my love
again.

Whaene y was þral, to make me fre,
Mi loue fro heuene to erþe him leide,
My loue aloone haue wolde he,
60 For þerfore he leide his lijf to wedde.

¶ Wiþ my foo he fauhte for me,
Woundid he was, and bittirli bledde,
His preciouſe blood ful greet plente
64 Ful piteuousli for me was ſchedde.

Hiſe ſidis bloo and blodli were
þat ſumtyme were ful briht of blee ;
Hiſe herte was perſid wiþ a ſpere,
68 Hiſe ruli woundis were ruþe to ſe.
¶ Mi rauuſum forſoþe he paied þere,
And ʒaf his lijf for gilt of me,
Hiſe deeþ ſchulde be to me ful dere,
72 And perſe myn herte for pure pitee.

For pitee myn herte ſchulde breke on two,
To hiſe kyndeney if y took hede ;
Encheſon y was of al hiſe woo,
76 He ſuffride ful harde for my miſ-dede.
¶ To laſtyng lijf þat y ſchulde go,
He ſuffride deeþ in hiſe manhede ;
And whaene hiſe wille was to lyue alſo,
80 Aʒen he roos þoruʒ hiſe goelliede.

To heuen he wente *with* myche bliſ
Whaene he ouercome hiſe bataile,
Hiſe baner ful brode diſplayid iſ
84 Whaene ſo my fo wole me aſſaile.
¶ Weel ouyte y, wrecche, to ben hiſ,
He iſ þat freend þat neuere wole faile ;
No þing deſiriþ he þat iſ,
88 But true loue aʒen for hiſ trauaile.

Thus wolde my spouse for me fyt,
 And for me was woundid sore,
 For my loue his deef was di,t;
 92 What loue myzte he kipe more?

¶ To zelde his loue haue y no myzte
 But loue him hertili þerfore,
 And worche weel *with* werkis rzt
 96 þat he haþ lerid me *with* loueli lore.

Wip loueli lore his werkis to fille,
 Weel cuzte y, wrecche, if y were kynde,
 Nyzt & day to worche his wille,
 100 And euere haue þat lord in mynde.
 ¶ But goostli foos greuen me ille,
 And my freel fleisch makip me blinde;
 þerfore his mercy y toke me tille,
 104 For betere bote can y noon fynde.

Betere bote is noon to me
 þan to his mercy truli me take
 þat *with* his fleisch haþ made me free,
 108 And me, wrecche, his childe wole make.
 ¶ I praie þat lord for his pitee
 þat he for sygne me not forsake,
 But zene me grace fro sygne to flee,
 112 And him to loue let me neuere slake.

Ihesu, for þe swetnes þat in þee is,
 Haue mynde of me whan y lens wende,
With stidfast truþe my wittis þou wis,
 116 And, lord, þou scheelde me from þe feende!
 ¶ For þi mercy forzeue me my mys,
 þat wickid werk my soule neuere schende,
 And lede me, lord, in-to þi blis,
 120 *With* þee to wone *withoute* cende. AMEN.

For me He was
 wounded sore,
 and died.

I cannot repay
 His love, but

only obey His
 commands.

[Page 19.]

I must alway
 work His will;

but my foes and
 flesh blind me.

I fly to His mercy,

which is my best
 remedy.

O Lord, forsake
 me not, but give
 me grace to love
 Thee,

For Thy
 sweetness

keep me from the
 evil one!

[Page 20.]

For Thy mercy
 lead me into bliss,
 ever to dwell
 with Thee!

Be my Comfort, Crist Ihesus!

[*Lambeth MS. 853, ab. 1400 A.D., page 20.*]

Jesu,

savour sweet to
man's soul,

thou Virgin's
son!

Son, and Mother,
comfort me!

Jesu,

to save man's
soul
thou wert poorly
clad, put in a
cradle,

[Page 21.]

born in
Bethlehem.

By Thy kiss to
Thy mother,

comfort me!

Jesu, who wast
fair when young,

Ihesus þat sprong of iesse roote,
As us haþ prechid þi prophete,
Flour and fruyt boþe softe and sote,
4 To mannys soule of sauour sweete;
Ihesu! þou brouȝtist man to boote
Whanne gabriel gan marie greete,
To felle oure foomen vudir foote,
8 In hir þou siȝ a semeli sete:

¶ A mayden was þi modir meete,
Of whom þou took fleisch for us;
As ȝe may boþe my balis beete,
12 So be my counfort, crist ihesus.

Ihesu, þou art wijsdom of witt
Of þi fadir ful of myȝt!
Mannys soule, to saue it,
16 In poore aparaile þou were piȝt.
¶ Ihesu! þou were in cradil knyȝt,
In wede wrappid boþe day & nyȝt,
In bethleem born, as þe gospel writt,
20 *Wilk* auȝelis song and heuene liȝt.
Barn y-born of a beerde briȝt,
Ful curteis was þi comeli eus;
þoruȝ uertu of þat sweete siȝte,
24 So be my counfort, crist ihesus.

Ihesu, þat were of ȝeeris ȝong,
Fair and fresch of bide and lue,

Whanne þou were in þraddom þrong,
28 And turmentid *with* many a iewe,

when Thou wert
on the Cross,

¶ Whanne blood and watir were out wroꝝ,
For beetinge was þi bodi blewe ;

turne'st blue,

As a clot of clay þou were for-clonge,
32 So deed in þrouȝ þanne men þee þrewe.

and like a clot of
clay wast cast in
grave.

¶ But grace of þi graue grew ;
þou roos up quik comfort to us.
For hir loue þat þis counceel knewe,

But quickly Thou
arose,

36 So be my comfort, crist ihesus.

Then comfort me,

Ihesu, soopfast god and man,
Two kindis knyht in oon persone,
þe wondir werk þat þou bigan
40 þou hast fulfillid in fleisch & bone.

[Page 22.]
Jesu, God and
man,

¶ Out of þis world wightli þou wan,
Liftynge up þi silf a-loone ;
For myȝtli þou roos, & ran

soon Thou rose
from the dead to

44 Streiȝt vnto þi fadir in trone.

Thy Father's
throne.

¶ Now dare man make no more moone ;
For man it is þou wrouȝte þus,
And god wiþ man is maade at oone,

Man shall mourn
no more,

48 So be my comfort, crist ihesus.

so comfort me.

¶ **I**hesu crist, holi and hende,
þat beerde was blessid þat bare þee,
Aftir hir whanne þou gan sende,
52 In heuene blis wiþ þee to bee.

Jesu, Thou
sente'st for Thy
Mother to heaven,
and set her higher

¶ Out of þis worlde whanne sche wende,
Boþe bodi & soule were sett in see
Hiȝer þan ony of anȝelis kinde,

than the anȝels
on a throne.

56 In troone a-fore þe trynyte.

¶ þere may þe see his modir se
In heuene an hiȝ to helpen us ;
þou peerless princes, praie for me !

[Page 23.]
Peerless Princess,
pray for me !
and, Jesus,
comfort me !

60 And be my comfort, crist ihesus.

Jesus,

Ihesu, my souereyne sauour,
 Almyzti god, þere ben no moo :
 Crist, þou be my gonerour,

rule me,

64 þi feiþ lete me not fallen fro.

be my food in
body and soul,

¶ Ihesu, my ioye and my socoure !
 In my body and soule also,
 God, þou be my strengist fode,

68 And wisse þou me whan me is wo.

stay my sorrow,

¶ Lord, þou makist freend of foo,
 Lete me not lyue in langour þus,
 But se my sorowe, & seie now ‘ho,’

and comfort me.

72 And be my counfort, crist ihesus.

Prince of Peace,
I pray Thee

Ihesu, to þee y crie and greede ;
 Prince of pees, to þee y praye ;
 þou woldist bleede for mannis nede,

help me in all my
fear,

76 And suffre manye a feerdful fray.

[Page 24.]

¶ þou me fede in al my drede
 Wiþ pacience now and ay

let me please Thee
in word and deed,

Mi lijf to lede in word & dede

80 As is moost plesaunt to þi pay,

and die well at
my day.

¶ And to deie weel whanne it is my day.
 Ihesu, þat deied on tree for us,

Be my comfort,
Christ !

Lete me not be þe feendis pray,

84 But be my counfort, crist ihesus ! AMEN.

[The two Hymns to the Virgin, “Heil be þou, Marie,” printed
 on pages 4-7 of this Text, follow here.]

Richard de Castre's Prayer to Jesus.

[*Lambeth MS. 853, ab. 1130 A.D., page 28, written without breaks.*]

Oratio magistri Richardi de castre, quam ipse posuit.

- | | |
|---|--|
| <p>IHesu, lord, þat madist me,
 And wiþ þi blessid blood hast bouȝt,
 Forȝeue þat y haue greued þee
 4 With worde, with wil, And eek with þouȝt.</p> | <p>Jesu,

 forgive what I
 have grieved
 Thee.</p> |
| <p>¶ Ihesu, in whom in al my trust,
 þat deied upon þe roode tree,
 Withdrawe myn herte from fleischli lust,
 8 And from al wordli vanyte !</p> | <p>Withdraw my
 heart from fleshly
 lust.</p> |
| <p>¶ Ihesu, for þi woundis smerte
 On feet & on þin hondis two,
 Make me meeke & low of herte,
 12 And þee to loue as y schulde do !</p> | <p>Make me meek
 and lowly of
 heart.</p> |
| <p>¶ Ihesu, for þi bitter wounde
 þat wente to þin herte roote,
 For synne þat hap myn herte bounde,
 16 þi blessid bloode mote be my bote.</p> | <p>Thy blood must
 heal my guilt.</p> |
| <p>¶ And ihesu crist, to þee y calle
 þat art god ful of myȝt ;
 Kepe me cleene, þat y ne falle
 20 In deedli synne neiþer be day ne nyȝt.</p> | <p>Keep me pure
 from mortal sin.</p> |

Let me never
displease Thee.

¶ *Ihesu*, graunte me myne askinge,
Perfite pacience in my disese,
And neuere mote y do þat þing
24 þat schulde þee in ony wise displese.

Grant that I and
all to whom I am
bound may die
well.

[Page 29.]

¶ *Ihesu* þat art oure heuenli king,
Sooþfast god, & man also,
3eue me grace of good eendinge,
28 And hem þat Y am holden vnto.

Speed my prayers
that I may not be
condemned.

¶ *Ihesu*, for þe deedly teeris
þat þou scheeldist for my gilt,
Here & spele my prayers,
32 And spare me þat y be not spilt.

Keep Thy reveng-
ing hand from
those who anger
Thee.

¶ *Ihesu*, for them y þe biseche
þat wrappen þee in ony wise,
With-holde from hem þin hond of wrecche,
36 And lete hem lyue in þi seruice.

Comfort all who
are full of care.

¶ *Ihesu*, moost counfort for to se
Of þi seintis euerychoone,
Counfort hem þat careful been,
40 And helpe hem þat ben woo bigoon.

Amend all who
have grieved Thee.

¶ *Ihesu*, keepe hem þat been goode,
And amende hem þat han greued þee,
And sende hem fruytis of erþeli fode
44 As ech man nedip in his degree.

Stop these wars,
and send us peace.

¶ *Ihesu*, þat art with-outen lees
Almyȝti god in trynȝte,
Ceesse þese werris, & sende us pees
48 Wip lastinge loue & charitee.

Ihesu, þat art þe goostli stoon
Of al holi chirche in myddil erþe,

Bringe þi fooldis & flockis in oon,
 52 And rule hem riȝtli wiȝh oon hîrde.

Bring Thy flocks
 and folds in one;

¶ Ihesu, for ¹ þi blessidful blood,
 Bringe, if þou wolt, þo soulis to blis
 For ² whom y haue had ony good,
 56 And spare þat þei han do a-mys. AMEN.

[¹ Page 30.]
 and bring to blis
 all who have done
 me good. Amen.
 [² *i. for* Fro]

[“Who-so wilneþ,” printed on pp. 11-12 of *The Babees Book*,
 &c., follows here, on p. 30 of the MS.]

Do Mercy bifore thi Jugement.

[*Lambeth MS. 583, ab. 1430 A.D., page 54, written
without breaks.*]

Our Creator is
the maker of all,

to whom we
lament

how frail we are,

God, be merciful
before thy
judgment.

There is no creature¹ but oon,

Maker of every creature,

God a-loone, & euer more oon,

4 And þre *in* oon alway to endure.

¶ To þat lord we make *oure* moone

To whom al counfort is, & cure,

To þinke how freel we ben echoon.

8 In þis world is hard auenture :

¶ Who-so þerof is moost ensure,

Sunnest schal he be schamed and schent.

Or þou þe world *wit*h fier pure,

12 Do merci bifore þi iugement.

Lord, do mercy or þat þou deeme,

Lest þou dampne þat þou hast wrouȝt :

What ioie were it a feend to qweme,

16 To ȝeue him þat þou hast dere bouȝt.

¶ Out of þi sight if þou us fleme,

We ben dampned riȝt as nouȝt ;

þi passioun make us briȝt & schene

20 In wil, in worde, in dede & þouȝt !

Damn not Thine
own work to
please the Devil ;

banish us not
from thy sight .

¹ A later hand has written *our* over the *ure* of 'creature,' and dotted the *ure* out.

- ¶ For whi, *synne* haþ us þoruȝ souȝt ;
 þer-fore ameende þou *oure* entent
 To þe doom or we bee brouȝt !
 24 Do *merci* bifore þi iugement.

Amend our
 purposes before
 Thy Judgment.

- W**e axe þi *mercy*, þou heuenli king,
 For þou art lord of eech degre ;
 Of erþe þou madist *oure* bigynnyng,
 28 And aftir *with* spirit enspirid us free.
 ¶ Wiþ trees and gras þou ȝaf us growinge,
 Wiþ beestis, feelinge lijf haue we,
 And *with* aungils we haue vnderstondinge,
 32 And þerbi we schulden know þee.
 þou baddist þat alle schulde multiplie,
 But we ben fals & neeligent :
 For we may not hide us from þin iȝe,
 36 Do *merci* bifore þi iugement.

[Page 55.]
 We ask Thy
 mercy.

Thou madest us
 of earth, and
 breathedst spirit
 in us,

giving us sentient
 life with beasts,
 and knowledge
 with angels.

We are false, but
 cannot hide from
 Thee.
 Have Mercy on
 us!

- Þ**ou baddist us axe *merci*, & we schulden haue ;
 It dooþ us counfort on þee to calle,
 þou hast ordeined man to saue,
 40 For þi *merci* passiþ þi werkis alle.

Thou baddest us
 ask Mercy.

- ¶ þi herte blood for us þou ȝaue,
 þou madist us free where we were þralle :
 Lete neuere þe feend oure soulis craue
 44 þat waischen was in þin holi welle !
 ¶ Oure fleisch is freel, it makip us falle,
 Wiþ grace ¹ we risen & schulen repente ;
 And *in* hope of þee we schal :
 48 Haue *merci* to-fore thi iugement.

Thou gavest
 Thine heart's
 blood for us :

[1 Page 56.]
 our flesh is frail :
 giue us Grace
 and Hope ; and

have Mercy on
 us.

- W**e axe *mercy* bi riȝtwijsnes,
 For þi biheest is al oure riȝt,
 And of þi greet kindenes
 52 þou hast *mercy* to us bihiȝt.

We rely on Thy
 promise of

Mercy to us.
 We can do
 nothing

of ourselves.

¶ We ne be but erpe watirlees,
 þat to springe *vertu* haþ no myzt;
 þis worldis likerose bittirnes

56 Bireueþ us discrecioun & *oure* sizt.

The world, the
 flesh, and the
 devil fight with
 us.
 Have Mercy
 before Thy
 Judgment.

¶ þe feend, þe fleisch, þe worlde, wiþ us ay fiȝt;
 þus be we taken in turment;
 þerfore, lord, or þi doom be diȝt,
 60 Do *merci* bifore þi iugement.

We have corrupt-
 ed our nature
 with sin;

Wiþ synne we han defoulid *oure* kinde,
 And kinde may we not eschewe;

we are untrue.

To wrappe þee, god, we *ben* vnkinde;
 64 þou kindeli king, we *ben* vntrewe!

¶ Azens þis can no clerk skile fynde;
Graciouse god, upon us rewe;

Remember not
 our trespass;
 [Page 57.]

Take not *oure* trespass in to mynde,
 68 But in þi doom lete *merci* sue!

we cannot escape
 Thee.

¶ For þou; we wolden from þee remewe,
 In ech place þou art *present*;
 Or we were born, lord, þou us knewe;

Have mercy on
 us.

72 Do *merci* bifore þi iuggement.

Lord, we commit
 our life to Thee;

Lord! *oure* soule, *oure* spirit, *oure* lijf,
 Into þin hondis, lord, we bitake;
 Out of temptacioun and strif,

keep us night and
 day.
 Jesu, drive

76 Lord, kepe us wheþer we slepe or wake.

¶ Ihesu, for þi woundis fyne,
 And for þi modir sake,

the devil from us
 when we die;
 let him not seize
 our souls.

þe feend away from us þou dryue

80 Whanne deef with us maistrie schal make,

¶ And suffre him not *oure* soule away to take
 For whiche on roode þou were torent;

Have Mercy
 before Thy
 Judgment.

Azens þi doom we tremble & quake;
 84 Do *merci* tofore þi iugement!

God, mingle
 Mercy with
 Justice,

God, þou deeme us riȝtwijsli,
 Medele þou *merci* with excusioun,

- For we han forfeitid *wrongfulli* ;
 88 Take heed to *oure contricion* !
 ¶ We zeelde us synful & sory
 By ¹ Knowliche & *confession* ;
 þi *passioun* & þi *mercy*
 92 We take to *oure entension*.
 ¶ Bileene is *oure saluacion*,
 With *keping* of þi *comaunderment*.
 God, putte þin *holi passiou*
 96 Bitwixe us & þi *ijement* ! Amen.

take heed to our
contrition.

We are sinful and
sorry.

[1 Page 58.]

We plead Thy
sufferings :

put them between
us and Thy
Judgment.

[“As y gan wandre,” printed below, follows here.]

The Robe of Jesus.

(Pages 90-102, written without breaks.)

Love in Christ is
everlasting life;

L One is lijf þat lastiþ ay
þere it is in crist made fest,
Whanne wele ne wo it slake may,
4 as writen han men wisest.

it turns work into
rest.

¶ Þe nyzt it turneþ in-to day,
Traueile it turneþ in to rest :
If þou wolt do as y þee say,
8 þou schalt þanne be with þe best.

Love is like a fire;

¶ Lone is a þouȝt with gret desiȝr,
And also of a fair loouynge ;
Lone y likne in-to a fier
12 þat slakeen may for no þing.

it cleanses us of
sin.

¶ Lone clensiþ us of oure synne,
loue oure blis schal bringe,
Lone þe kingis herte may wyne,
16 loue of ioie euere may synge.

The help of Love
reaches to heaven.

þe socour of loue is listid hie,
For in-to heuene it ran ;
Me þenkiþ in herte þat it is slize,
20 þat makip þe peple boþe pale & wan.

[Page 91.]

It couples God to
man.

¶ þe beed of blis it goiþ ful nyȝ,—
I telle ȝou it as y can,—
þerof us þenkiþ þe wey to drie,
24 For euere loue coupliþ god to man.

- ¶ Loue is hetter þan þe cole
 To hem þat of it is fayn & frike,
 þe flawme of loue, who myȝte it þole,
 28 If it were euermore lijke :
 ¶ Loue us heliþ, & makip in qwart,
And liftip us up in-to heuene-riche,
 And loue ranischip *crist* in-to oure herte,
 32 I woot nowhere no loue it is lijke.

Love is hotter
 than coal ;

it cheers us, and
 lifts us to heaven.

- ¶ Leerne to loue if þou wolt lyue
 Whanne þou schalt hens fare ;
 Al þi þouȝt to him þou ȝeue
 36 þat may þee kepe from care ;
 ¶ Loke þou þin herte fro him not twyue
 þouȝ þou wandre euery where,
 So þou may weelde him *with-inne*,
 40 And loue him hertili euermore.

Learn to Love

God, and put not
 thine heart from
 Him.

- Thesu, þat me loue hast lende,
 In-to þi loue þou me bringe,
 Take to þee al myn entente
 44 þat þou be to me myn ȝerninge,
 ¶ And þat syune from me awei were went,
And loue come myn owne coueitynge,
 þat my soule hadle herd & hent
 48 þe songe of þi sweete louyng.

[Page 92.]
 Jesu! bring me
 to Thy Love

that sin may leave
 me,

and my soul may
 hear the song of
 Thy loving.

- ¶ þi loue is to us euerelestyng
 Fro þat tyme þat we may it verrili fele,
 þerinne make we euere brennyng,
 52 þat no þing may it verrili keele.
 ¶ Mi þouȝt, take it into þin hand,
 And stable þou it ilke a dele,
 þat y be no þing hildande
 56 To loue verrili þe worldis wele.

Thy Love lasts
 ever.

Take my desire to
 Thee

that I may not
 love the world.

If I love any
earthly thing,

[Page 93.]
at my death it
will be poison

in hell.

Earthly joy,

now fresh and
green, soon fades.

Such is the world;

toil and trouble.

If you leave evil,

and give yourself
to Christ,

He will bring you
to bliss.

[Page 94.]
Love is trusty and
true,

never changing.

He who finds it

need not erre.

¶ If y loue ony erþeli þing
þat þaieþ to my wille,
And sette my ioie in foule likinge,

60 Whanne it may come me tylle
I may drede at my departynge
þat it wole be attir & ille,
For alle my welþis ben weþinge
64 whanne peyne my soule wolde spille.

¶ þe ioie þat men heere seen
Is ful likinge vnto þe iʒee ;
þat now is fair, freische, and grene,
68 And anoon aftir is welkid away :
¶ þis is þe world, alle men moun seen,
And wole be vnto domysday,
Ful greet traueile, & myche tene ;
72 To flee þat is ful hard in fay.

¶ If þou leue yuel in al þi þouʒt,
And hate þe filthe of synne,
And ʒeue to him þat þee dere bouʒt,
76 þat he weelde þee *with*-inne,
¶ Al þi soule þi lord hap souʒt,
And þerof he wolde not myne ;
þus schalt þou to blis be brouʒt,
80 And wonye heuene wiþ-ynne.

¶ For-soþe þe kinde of loue is þis,—
þere it is trusty and trewe,—
To stoonde euere in stablilnes,
84 And chaunge neuere for no newe.
¶ þat wiʒt þat þat loue may finde,
Or euere in herte it knewe,
Fro care it turneþ þat kinde :
88 Such a mirþe fyndiþ to fewe.

- ¶ For þi, loue þou as y þee rede ;
 Crist is trewe loue, as y þe telle ;
 Wip aungilis take þou þi stide ;
 92 þat ioie loke þou not felle.
- ¶ In erþe hate¹ þou no maner qweed,
 But loke þat þi loue may dwelle,
 For loue is more strengier þan deed,
 96 Loue is more harder þan helle.
- ¶ Loue is list, & a birþun fyne ;
 Loue gladliþ boþe ʒonge and oolde ;
 Loue is wipout ony pyne,
 100 As louers han me toolde.
- ¶ Loue is goostli deli²cious as wijn
 þat makliþ men boþe big & bolde ;
 To þat loue y schal me so faste tynne,
 104 þat y in herte it euermore holde.
- ¶ Loue is þe swettiste þing
 þat heere in erþe men may han ;
 Loue is goddis owne derlinge ;
 108 Loue hyndliþ boþe blood & baan.
- ¶ In loue, þefore, be oure likinge ;
 I knowe no betere won ;
 For me oonli, & my louynge,
 112 Loue makliþ boþe but oon.
- ¶ But al fleischli loue schal fare
 As dooþ þe flouris of may,
 And schal be lastande na mare
 116 But as it were an *hour* of a day ;
- ¶ And sorewen aftir þat ful sare
 Hir lust, her pride, & al her play,
 Whanne þei aren cast in care,
 120 In-to pyne þat lastliþ ay.

Christ is true
Love.

[1 & four]

Let thy Love be
His,
It is stronger than
death and hell.

Love gladdens
young and old.

[2 Page 95.]
It is delicious as
wine.

Hold fast to it.

Love is

God's own
darling.

Let our delight be
in it.

Fleshly love is
like May flowers,

lasting only an
hour.

And after comes
sore sorrow

in hell.

[Page 96.]
When men rise
again,

if they have sin-
ned here,

they shall lie in
hell.

Rich men shall
rue their sin in
hell.

But Love, and
then you'll sing
to Christ.

Jesu, Son of God!

send Love into
my heart!
[1 Page 97.]

Be my Love!

Jesu, maiden's
Son!

Pierce my soul
with thy spear.

Make my heart
light in Thy
sweetness.

¶ Whanne her bodies in þe fen liggen,
þanne schulen her soulis be in drede,
And up aȝen as men schulen risen,
124 And answe're for her mys dede.

¶ If þei be seen þan in synne,
And now heere þer liif þei ledde,
þan schulen þei ligge helle wiþ-inne,
128 And derkenes haue to meide.

¶ Riche men her hondis schal wrynge,
And her wickid werkes abie
In flawmes of fier bitterli brennyng,
132 Wiþ care and sorewe schamefastli.

¶ If þou wolt loue, þan may þou synge
To þi lord crist in melodie:
þe loue of him ouercomeþ al þing;
136 In loue lyue we & die.

Ihesu! god-is sone þou art,
lord of moost hiȝ magiste,
Sende verrili loue in-to myn herte
140 Only ¹ to concite þee!

¶ Reue me likinge of þis world,
Mi loue þat þou may be;
Take myn herte in-to þi ward,
144 And sette þou me in stablite!

¶ Ihesu! þou, þe maidens sone,
þat with þi blood me bouȝte,
þirle my soule with þi spere anon,
148 þat myche loue in men hast wrouȝt.

¶ Me longiþ þou lede me into þi sizt,
And fastne þere in þee my þouȝt;
In þi swetnes make myn herte list,
152 þat al my woo wexe to nouȝt.

- ¶ **I**hesu, my god & my loueli king !
 Forsake þou not my desir ;
 Mi þouzt make to be meeking ;
 156 I hate boþe pride & ire.
 ¶ þi wil is al my desirynge ;
 Of lone kyndeþe þou þe fier,
 þat y *with* þi sweete louynge
 160 Wiþ aungils take myn hire.
- ¶ Wonneþe þou myn herte wiþ-inne,
 And weelde me at þi wille ;
 Of blis þat neuere schal blyue,
 164 þou fastne me þat y not spille.
 ¶ þat y þi loue may wyne,
 Of *grace* my þouzt þou fille,
 And make me cleene of synne
 168 þat y may come þee tille.
- ¶ Ihesu ! putte *in-to* myn herte
 þe memorie of þi pyne !
 In lijknys, and eek in qwarte,
 172 þi loue be euere myne !
 Mi ioie is al of þee ;
 My soule, take it as þine ;
 Mi loue euere wexinge be,
 176 So þat y neuere dwyzne.
- ¶ My lone is euere *in* sizinge
 While y dwelle in þis way ;
 Mi lone is in þee longynge,
 180 þat bindiþ me nigt & day
 ¶ Tille y come vnto my king,
 þere y wone *with* him may,
 And se his fair schynynge
 184 In lijf þat lastiþ ay.
- Jesu, my God !
 make me meek ;
 Kindle within me
 the fire of Love !
 Weild me at Thy
 will
 [Page 98.]
 that I may win
 Thy love
 and come to Thee,
 Jesu, remind me
 of Thy sufferings,
 give me Thy
 Love,
 take my soul as
 Thine,
 My Love sighs
 and longs
 till I come to my
 King
 in Life that lasteth
 aye.

- ¶ Longynge is in me so lent
 For loue, þat y ne can lete ;
 His loue he haþ me now sent
 188 þat euery hale may bete ;
 ¶ Sifen þat myn herte was brent
 In cristis loue so sweete,
 Al woo fro me awei is went
 192 And we neuere aȝen schulen mete.
- I sit and sing.
 [1 Page 99.]
 Jesu, my joy,
 196 ¶ I sitte and synge of loue longynge
 þat in my ¹ brest is now bred.
 Ihesu, my king and my ioynge !
 ¶ Whi ne were y to þee led ?
 ¶ Ful weel y woot in al my ȝernynge,
 In al ioie, y schulde be fed.
 Ihesu ! me brynge to þi wonynge.
 200 For þe blood þat þou hast bleed.
- Jesus was hung
 on the Cross,
 scourged,
 204 ¶ Demed he was on a crosse to heng,
 þe fair aungelis foode ;
 Wiþ scourgis þei gan him sore swing
 ¶ Whanne þat he bounden stoode ;
 ¶ His brist was bloo in betyng,
 Not spilt was his blood ;
 þe þorn crowned þat king
 and crowned with
 thorns. 208 þat doon was on þe roode.
- White was His
 breast,
 [See *Political*
R. and L. Poems,
 p. 214.]
 wan his face,
 212 White was his nakid breest,
 & reed his bloodi side,
 Wan was his face fairest,
 ¶ Hise woundis depe & wide.
 ¶ þe iewis wolde not þan reste
 To pyne him more in þat tide ;
 Al he suffride þat was wisest,
 216 His blood to lete down glide.
- down his blood
 did glide,

- ¶ Blyndid were hise faire yzen,
 And al his fleisch bloodi for-bete ;
 Hise ¹louesum lijf þat alle men siȝe[n],
 220 Ful myldeli he out gan lete.
 out he let his
 [1 Page 100.]
 lovesome life.
- ¶ Deed & lijf bigunne to strîuen
 Wheþer myȝt be maister þere ;
 Liif was skayn, & roos a-ȝen ;
 224 In-to blis ful fair may we fare.
 but rose again to
 give us bliss.
- ¶ He þat þee bouȝt haue al þi þouȝt,
 And lede he it in to his loore ;
 ȝeue al þin herte to crist in qwarte,
 228 And so to lone him euermore.
 Give thy heart to
 Christ !
- ¶ I siȝe, y sobbe, boþe day & nyȝt,
 For oon þat is so fair of hue ;
 þere is no þing myn herte may liȝt
 232 But his loue þat is so true.
 I sigh and sob for
 him ;
 nothing but He
 can comfort me.
- ¶ Who so hadde him in his siȝte,
 Or in his herte him knewe,
 His moornyȝe schulde turne into ioie briȝt,
 236 His longyȝe into glewe.
 He alone can
 turn mourning
 into joy.
- ¶ In mirþe lyueþ he nyȝt & day
 þat loueþ þat sweete childe ;
 Wrappe wolde from him awey,
 240 Were he neuere so wicȝde.
 He who loves
 Jesus,
- ¶ It is ihesu, forsoþe to say,
 Of alle meekist & myelde ;
 He þat in herte him loueþ þat day,
 244 From yuel he wole him schielde.
 [Page 101.]
 meekest and
 mildest of all,
 will be shielded
 from evil.
- ¶ Of ihesu þanne moost list me speke,
 þat may of al my bale be bote ;
 Me þinkeþ myn herte wole al to-breke
 248 Whanne y þinke on þat soote.
 Of Jesus I must
 speak,

for He has caught
my heart in Love.

¶ In loue laugt he haþ my þouȝt,
þat y schal neuere for-lete ;
Ful dere me þinkeþ he haþ me bouȝt,
252 Wiþ bloodi heed, hondis, & feete.

For Love my
heart will burst
when I see Christ.

¶ For loue myn herte wole to-berste
Whanne y þat fair loue biholde ;
Loue is ful fair þere it is fest,
256 þat neuere wole be coole.

Love is the best
of all works.

¶ Loue us reueþ þe nyȝtis rest ;
In *grace* it makip us boole ;
Of alle werkis loue is þe beeste,
260 As holi men me haþ tolde.

I sigh when I
think on Jesus

nailid on the
Cross,

¶ No wondir if y sizhande be,
And sipeu in woo al bi-sett ;
Ihesu was nailid upon þe tree ;
264 þe, al bloody for-beet.

[Page 102.]
suffering for man.

¶ To þinke on him is greet pitee,
To se how tenderli he gret ;
þis haþ he suffride, man, for þee,
268 If þat þou wolt þi synnes leett.

The sweetness of
Christ's Love
none can tell.

¶ þere is no lijf in erþe may telle
Of þis loue þe swetnes ;
þat stidefastli in loue can dwelle,
272 His ioie is euere cendelees.

God keep him
who Loves, from
hell.

¶ God schielde þat he schulde to helle,
þat of loue longinge kan not ceeße,
Or euere hise enemyes schulde him qwelle,
276 Or þat he so his loue schulde lese.

Jesus is the Love
that lasteth aye.

¶ Ihesu is þe loue þat lastip ay ,
To him is oure longinge.
Ihesu þe nyȝt turnep to day,
280 And derknes in-to day spryng.

<p>¶ Hesu! þinke on us now and ay, For þee we holde oure kyng! Hesu, geue us grace þat weel may, 284 To loue þe <i>wit</i>houte cendynge!—A-M-E-N.</p>	<p>Jesu, think on us, and give us Grace to love thee ever. Amen.</p>
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[“The good wijf,” printed in *The Babees Boke*, &c., follows.]

Se what oure Lord Suffride for oure Sake.

[Pages 117—120, written without breaks.]

Make good cheer
in Christ's name.

See what he
suffered for our
sake.

Like Him let us
suffer too.

If friends forsake
us, let us think

on Jesus,

how all his
disciples fled but
Mary and John.

If wrong be
wrought us,

God may help at
need; think how
[Page 118.]
Christ has bought
us with His
blood.

BOthe 3onge & oolde, wheþir 3e be,
in cristis name good cheer 3e make,
and liftiþ up 3oure hertis, & se
4 What oure lord suffride for *oure* sake.
as meeke as ony lombe was he,
ensawmple of him weel mowe we take,
& to suffre also in *oure* degre,
8 & in his seruice euere to wake.

And if *oure* freendis forsake us heere
so þat we be left al aloone,
þinke on *iherus* þat bouzt us dere,
12 & to him make we al cure moone;
¶ For of þat lord weel may we leere
What wrong he suffride among hise foon;
Whanne hise disciplis fledden for fear,
16 þer bood no mo but marie & iohne.

If ony wrong to us be wrouzt,
Be it *in* word eip̃er in dede,
Be of good hope 3it *in* þi þouzt
20 How god may us helpe alle at neede,
And þinke we how *iherus crist* us bouzt,
& for oure synnis hise blood wolde blede;
for his owne gilt was it nouzt,
24 for he dide neuere synful dede.

- ¶ If wickid men do us defame,
 pinke how *crist* was bouzt & solde ;
 to suffre for him is no schame,
 28 but him to *serue* loke we be boold.
 And if men hurte us in *oure* name,
 We must forzeue, beþe zonge & olde,
 For þouȝ we suffre myche blame,
 32 *crist* suffride moore a þousand foold.
- And* of pouert þouȝ we wolde playne,
 for þat we wanten worldli good,
 pinke we on *ihesu*, þat lord souereyn,
 36 how pore he heng upon þe roode,
 ¶ And how he stryued not ageyn,
 but euere was meeke & mylde of mood.
 to folewe þat lord we schulden be fayn,
 40 in what degre þat euere we stood.
- & þouȝ we haue sorowe on eeh side,
 & al aboute wrong & woo,
 3it suffre meekeli, & a-bide,
 44 And pinke on *ihesu* þat suffride also,
 and how he was in ful greet drede,
 Vnto hise peynis whanne he schulde go ;
 he suffride moore in hise manhede
 48 þan euere dide man, or euere schal do.
- ¶ þouȝ we *with* wrong to deefþ be brouzt,
 3it suffraunce is a sikir way
 For þe lone of *ihesu* þat us dere bouzt
 52 & deide for us on good friday ;
 Wherfore us þinkip in oure þouȝt
 þat we *oure* lord schulde please & pay,
 And we to sette þis world at nouȝt,
 56 *And* suffre we wickid men to say.
- In *ihesu crist* was meekenes moost,
And þerfore he þe maistrie hadde,
 VOL. II. 3

If men defame us,

let us suffer for
Christ,

and forgive.

He suffered 1000
fold more.If poverty pinch
us,think how Jesus
hung, poor, on the
Cross,

meek and mild.

Follow Him.

If sorrow come,
and wrong,still suffer meekly
and think on
Jesus
[Page 119.]who suffered more
than any man.If we be wrongly
brought to death,

yet suffer still

and please our
Lord.Christ, through
meekness,
overcame

and bound the
Devil,

And boond þe feend for al his boost
60 þat he was neuere so sore adradde.
¶ Al azens his wil & al his oost
Adam & eue *with* him he ladde.
And many moo out of þat coost
64 þat weren in *prisoun* ful hard bistadde.

If you follow
Jesus,

[¹ Page 120.]
you shall find that
Meekness will
prevail,

And if þou in ihesu haue delite,
þou; al þe world do þe assaile,
Do afir þis, & þou schalt wite
68 þat meekenes ¹ Wole þee moost availe ;
For who þat suffriþ heere dispite,
And meekeli a-bidip in þat bataile,
it wole turne *hem* to greet profite
72 & cendlees ioie for her trauaile.

If any man do
you wrong,

for Jesus' love

¶ If ony man do to us a mys,
Or wole in ony wise to us offende,
for þe loue of ihesu haue mynde on þis,
76 & lete meekenes þi mood ameende
wip ihesu *crist*, as oon of his,
And suffre meekeli what god wole sende,
þanne schal we be *with* him in blis
80 þat eue schal laste wipouten eende. A-M-E-N.

suffer it; you
shall dwell with
Him in bliss.

[“How mankinde doop bigynne,” pp. 58-78 of this Text,
follows here.]

I wiyte my silf myn owne Vdloo.

[*Lambeth MS.* 853, *ab.* 1430 A.D., *page* 226-33.]

- | | |
|---|---|
| <p>IN my zonge age ful wielde y was,
 Mi silf þat tyme cowde y not knowe,
 Y wolde haue my wil in euery place,
 4 And þat hap now brouȝt me ful lowe.
 þinke, ihesu, how y am þin owe !
 For me weero þi sidis boþe pale & bloo !
 To chastise me þou doist it, y trowe ;
 8 Y wiyte my silf myne owne woo !</p> | <p>In my youth I
 was very wild,

 and that has
 brought me low,
 But, Jesu, think
 how I am thine.

 I blame myself
 for my wee.</p> |
| <p>¶ I made couenaunt, true to be,
 Firste whanne y baptisid was ;
 Y took to þe world, & wente from þee,
 12 Y folewde þe feend al in his traas ;
 From wrappe and enuye wolde y not pas ;
 Coueitise and auarise y usid also,
 Mi fleische hadde his wille, alas !
 16 Y wiyte my silf myn owne woo !</p> | <p>I kept not my
 baptismal
 covenant,

 but followed the
 devil,

 let my flesh
 have his will,</p> |
| <p>¶ Now y woot y was ful wielde,
 In þat my wil passid my witt ;
 Y was ful sturly, & þou ful myelde ;
 20 Ihesu, lord, y knowe weel it.
 Of þi blis y were ful qwytt
 If y hadde aftir þat y haue do ;
 But to þi merci y truste ȝitt,
 24 Y wiyte my silf myn owne woo !</p> | <p>and was
 rebellious.

 But, Jesu,
 [Page 227.]

 I trust to Thy
 mercy.</p> |

I was proud and
extravagant,

¶ I was hiȝ of herte and stowte,
And in my cloþing wondre gay ;
I lokide men schulde vn-to me lowte

caring only for
women and dress,

28 Where-so þat y wente bi þe wey.
Faire women, and good aray,
Al myn entent y took þer-to ;
Aȝen þi techinge euere y seide may ;

32 I wite my silf myn owne woo !

I trusted riches,
not God,

¶ I trustide more to worldli good
þan to god þat it me sente ;
Weelþe made me hiȝ of mood ;

and stuck at no-
thing to get
money.

36 Lust and likyng me ouer wente.
To gete good y wolde not stente,
Y ne rouȝte how y come þer-to ;
To þe poore y neiþer ȝaf ne lente ;

40 Y wiyte my silf myn owne woo !

[Page 228.]
Lord, I feared
Thee not,
but Thou

¶ Lord, y hadde no drede of þee ;
Mi grace wente away þefore ;
But, lord, as þou bouȝtist me,

suffere'st for me,

44 So lete me neuere be for-lore.
For me þou suffredist peines sore ;
þou art my freend, and y þi foo ;
Merey, lord ! y wole no more ;

Have mercy on
me !

48 Y wiyte my silf myn owne woo !

Three evil things
ruin a man.

¶ þer ben .iiij. poyntis of myscheef
þat ben confusioun to many a man,
Which þat worchen to her soulis greet greef ;

I. The desire of
poor men to look
like rich ones,

52 Y schal hem rehersen as y can.
Poore men proud, þat litil han,
þei wolen be a-raied as riche men goo ;
þei hindren hem silf & oþir þan,

56 And mowe wiyte hem silf her owne woo.

II. The covet-
ousness of rich
men,

¶ A riche man, þeeȝ, is anothir,
þat of coueitise wole not slake ;

- If he *wit* wrong bigile his broþir,
 60 Heuene blis he schal forsake ;
 Bifore god, for þeeft it is take,
 Al þat *wit* wrong he wynneth so ;
 But if he here a-meendis make¹
 64 he schal wiyte *him* silf his owne woo.
- ¶ An oolde man leechour, þe þridde it is,
 For his complexioun wexiþ coolde ;
 It bringeþ þe soule to payne from blis,
 68 It stinckeþ on god so manye foolde.
 Theise .iiij. þat y haue of toold
 Ben pleasinge to þe feend oure foe ;
 Hem to use, who is so boold.
 72 May wiyte *him* silf his owne woo.
- ¶ Manye defaultis god may fynde
 In vs þat schulde hise seruauantis be ;
 He schewith us loue, & we vnkinde,
 76 Certis þe more to blame be wee.
 Summe staren broode & moun not se,
 Synne is þe cause it fariþ soo ;
 Suche dreden not god, y seie to þee,
 80 And may wiyte *hem* silf her owne woo.
- ¶ In iij. þingis y dare weel sayn
 god schulde be worschipide *ouer* al þing ;
 do rigtwijsnes *with* merci *with* al þi mayn ;
 84 þe þridde is cleennesse in lyuynge :
 To bishopis & curatis þat han kepinge,
 it is her charge, & to lordis also,
 and if þei contrarie god-is biddinge,
 88 þei may wiyte *hem* silf her owne woo.
- ¶ wrong is an hiȝ seete þere rigt schulde be,
 merci for mys deede is putt away ;

eliciting others,

[Page 229.]
 which with God
 is theft.

[1 MS. made]

III. The lechery
 of old men.

These three please
 the Devil.

God shows us

love, and we look

away from Him
 through sin.

We may blame
 ourselves for our
 own woe.

[Page 230.]
 In three things
 we should
 worship God,
 Righteousness,
 Mercy,
 Chastity,

which bishops,
 curates, and lords
 are bound to keep.

Wrong is now set
 up where Right
 should be.

Lechery drives
away Purity.

- lletcherie haþ made clenness to flee,
 92 Loue may not abide nyght ne day.
 þus þe feend, y dare weel say,
 wole make oure freend *oure* moost foo :
 man, amende þee whilis þou may,
 96 Or wiyte þi silf þin owne woo.

I must be trou-
bled while I fol-
low my own will.

- ¶ It is no wondir þou; y be woo
 myn owne wil while y wole sewe,
 & my lordis bidding wole not doo :
 100 y am ful fals, but he is trewe,
 And ȝit he fyndiþ me *with* al þing newe,
 And y serue þe feend, and go him froo ;
 But if y amende, it schal me rewe,
 104 And may wiyte my silf myn owne woo.

[Page 231.]

I serue the devil.

Priests, knights,
and labourers
shall all suffer if
they do wrong,

- ¶ In þre degrees þe world kept is,
 With preestis, knyȝtis, and laborere,
 And which of hem þat doon amys,
 108 þei schulen it abie wondir deer.
 Bi good ensaumplis þe *preestis* schuld lere
 þe vulearned how þei schulden doo :
 If her word & werk coorde not in fere,
 112 þei mowe wite hem silf her owne woo.

and blame them-
selves for their
distress.

Lords should

help the poor,

but instead often
oppress them, and
when in woe will
have to blame
themselves.

- ¶ Knyȝthode also, lordis, ne opir,
 Schulden not be of conscience light,
 þei schulden helpe her poore suster or broþer,
 116 And also strengþe hem in her ryght
 þoruȝ pride & conceitise summe leesen her myȝt ;
 For lletcherie, grace is kept hem froo ;
 If þei biholde her owne in-syght,
 120 þei mowe wiyte hem silf her owne woo.

[Page 232.]

Labourers should

- ¶ þe laborer schulde truly traueile þan,
 And be riȝtful hoþe in worde & deede,

- And what-euere werkis þat he can,
 124 And resonabli to take his meede.
 Wrongfulli summe her lijf heere lede,
 Among leerned & lewde it is founde so,
 And in her laste eende it is to drede
 128 þei mowe wiyte hem silf her owne wo.
- ¶ Man, take hede what þou art :
 But wormes meete ! þou woost weel þis ;
 Whanne þat þe erþe haf take his part,
 132 Heene and helle schal haue his.
 If þou doist weel, þou goist to blis ;
 If þou do yuel, þou goost to þi foo ;
 Loue þi lord god, & þinke on þis,
 136 Or þou wite þi silf þin owne woo.
- ¶ Now ihesu crist, oure sauour :
 From oure foos þou vs defende ;
 In al oure nede be oure socour,
 140 Heere & whanne we hens wende,
 And sende us grace so to amende,
 His blisse þat we may come vnto,
 Heere to make so good an eende
 144 þat wee not cause oure owne woo.
- Deo gracias.

work well, and
 take reasonable
 wages.
 But some do
 wrong,

and will have to
 blame themselves.

Man, worms'
 food, thou must
 go

to bliss or hell.

Do not have to
 blame thyself for
 thy woe.

Christ, defend us,

here and
 hereafter.

[Page 233.]

Bring us to Thy
 bliss that we may
 not cause our own
 woe.

[End of the MS. In a later hand is "This is *sir* Harry
 myndes booke, Record of John Daus, & of *sir* John George & of
Sir Robert george lines (?)]

The Virtues of the Name Jesus.

[Page 88.]

This name, Jesus,

when thou
speakest it, it
shall be honey in
thy mouth and
melody in thine
heart.

[2 Page 89.]

Think on Jesus;

it drives out the
devil, and opens
heaven.

Also hail Mary
often.

Keep Love in
thine heart, for
Love is the ful-
filling of the Law.

IF þou wole be weel with god, *And* haue grace
to reule þi lijf, *And* come to þe ioie of loue, þis name
ihesu, fastne it so fast in þin herte þat it come neuere
4 out of þi þou, t. And whanne þou spekist to him,
& seist ihesu þoru; custum, It schal be in þin cere
ioie, *And* in þi mouþ hony, *And* in þin herte melo-
die, For þou schalt þinke ioie to heere þe name of
8 ihesu be nempned *,² swetnes to speke it, Myrþe &
song to þinke ou it. If þou þinke on ihesu con-
tynueli, *And* holde it stabli, It purgip þi synne, it
kyndelip þin herte, It clarifieþ þi soule, It remeueþ
12 anger, it doiþ a-way slownes, It wyndip in loue
fulfillid of charite, It chasip þe deuel, it puttip
out drede, It openep heuene, it makip contemplatijf
men haue in mynde ofte ihesu, For alle vicis &
16 fantums it puttip fro þe louer. Also þerto heile ofte
marie boþe day & nyȝt, *And* þanne myche ioie &
loue schalt þou fele. And þou do aftir þis lore, þe
needip not greetli coueite many bookis. Holde loue
20 in herte & in werk, *And* þou hast al þat we may
seie or write, For fulnes of lawe is charite: In þat
hongip al.

* There is a curl of contraction as for *er* over the second *e*.

A Song Called
Þe Deuelis Parlament,
 or
Parlamentum of Feendis.

(*Lambeth MS. 853, ab. 1430 A.D., Pages 157—182.*)

Whaune marye was greet *with gabriel*,
 And had conceyned & boren a childe,
 Alle þe deuelis of þe eir, of erþe, & of helle,
 4 helden þer parolament of þat maide mylde,
 ¶ What man had made her wombe to swelle.
 “To tempten hir 3e tenden to sechle;
 her childis fadir who can telle,
 8 Who dide *with* hir þo werkis wiede?”

When Mary had
 given birth to
 Jesus, all the
 Devils held a
 consultation as to
 who had begotten
 Him.

¶ In helle þe feendis þoo answeride,
 “We knew neuere fadir þat he hadde,
 But amongis prophetis we haue leered
 12 þat god *with* man hap couenaunt maade:
 ¶ A serpent *in* deseert was rerid,
 So schal god-is sone in man be had,
 þe soule of him schal be vnsperid,
 16 his herte to-cloue, and he for-bleed.

The Hell-Devils
 did not know, but
 had learnt from
 Prophets

that God's Son
 was to be raised
 in man, and to
 suffer death;

¶ Þese prophetis spoken so in myst,
 What þei mente we neuere knewe;
 þei spoken of oon schulde hote *crist*,
 20 But maries sone hiȝte ihesu;

[Page 158.]
 and that one,
 Christ, should
 come; but Mary's
 Son was Jesus.

Also that Christ
should be one
with God; but
Jesus was not. So
the Devils were
puzzled.

¶ And þei seiden *þat crist with god schulde be*
a-twist,

But þis ihesu neuere in þe godhede grew ;
We ben bigilid alle wiþ oure lyst.

24 þe cloop is al of anothir hew ;

But they agreed
that if God sent
His Son into
man's body,

¶ And þouȝ god make hise parlament
Of pees, mercy, trouthe, & resoun,
And from heuen til erþe his sone be sent

28 In mankinde to take a cesoun,

¶ We schulen ordeyne bi oon assent
A priuey counsell al of tresoun,
And clayme ihesu for oure rent :

32 For *þat* he is kinde of man, it is good chesoun.

they would claim
Him as theirs,
because He'd be
of man's nature,

¶ Write we his name, wheþer we spede,
Sipen to us he is vnknowen,

For þouȝ he be come of straunge seed,
36 ȝit in adams grounde was he sowen.

and though of
alien begetting,
yet sown in
Adam's ground,
[Page 159.]
and to be reaped
by them,
God notwith-
standing.

¶ Whanne he is ripe, do we oure dede ;
Loke we *þat* we him boþe repe & mowen,
For þouȝ god him silf oure rollis rede,

40 Bi riȝt we chalenge ihesu for *oure owne*."

The Master Devil
undertook to
tackle Jesus,

"**T**o me, maistir deuel, it liȝs ;

To ihesu wole y take hede,
To norische him in manye delijs,

44 His freel fleische boþe to clope & fede ;

¶ And þouȝ *þat* he be neuere so wiȝs,
ȝit out of þe wey y wole him lede,
And make of him boþe fool and nyce,

48 And in helle his soule brede."

make a fool of
him, and bring
His soul to hell.

¶ þus deuelis þer wilis caste
Wiþ þer argumentis greece,
& pritti ȝeer þei foondid faste

For 30 years they
tried

52 To tempte ihesu in manye an hete.

¶ “ In to a wildirnes *with* ihesus y paste,
Of him knowliche for to gete,
And fourty daies þere he faste

56 Wipoute sleep, drinke, or meete.”

to tempt Jesus,
and went to a
wilderness where

he fasted 40 days.

¶ þe maistir deucl wondre þouzte
Of ihesu stalworþe complexioun ;
Bi mannys fode lyuede he nouzte,

60 But bi praiers and deuocioun.

¶ “ But whanne he bigan to *hunger*, as me þouzt,
To tempte him þanne y made me bouu :
‘ Lo, heere be stoonys hard y-wrouzte,

64 Make herof breed, y seide, to mannys foisoun.’

¶ ‘ Forsope,’ ihesu seide, ‘ not oonli in breed
is verrili mannys propir lyuyng,
But in euery worde of þe godhede

68 To body and soule is counfortynge.’

¶ Vpon an hiz pinnacle þanne y him brouzte,
And left him þere, and leep a-downe,
And seide, ‘ saue þee harmeles, lyme & heed,

72 And kipe now maistries while þou art zonge.

Jesus said, ‘ Man’s
food is not bread
alone, but every
word of God.’
The devil took
Him to a pinnacle,
leapt down,
and asked Him to
follow,

¶ If þou be god-is sone, lete se ;
Of þee is writen longe a-goon,
‘ Aungils in hondis schullen beere þee

76 Lest þou spurne þi foot at a stoon.’

¶ Quod ihesu, ‘ in holi writt þou maist se,
Tempte not þi lord god lynynge aloone ;
Wip al þi myght and þi pooste

80 þou schalt him serue, and opir noone.’”

‘ Angels shall
bear Thee in their
hands lest Thou
strike Thy foot
against a stone.’

[Page 161.]
Jesus said,
‘ Tempt not thy
God, but serve
Him with all thy
might.’

¶ þe deucl siz it myght not geyn ;
Of ihesu his purpos he gau mys ;
He brouzte him til an hiz mouteyn,

Then the Devil
brought Him to
a mountain,

showed Him all
the world's riches,
and said,

'Worship me, and
all this is Thine.'

'Begone, Satan,
from heaven !

Thy Lord God
only shalt thou
honour.'
Alas, said the
Devil,

I am sore hit, I
never stood such
an attack.

[Page 162.]
Again the Devils
held their Parlia-
ment in the mist.
'Some one is
coming to rife
our home. Once
his name was
John the Baptist,
then Jesus, then
Christ.

He has never
sinned in lust,

but has resisted
temptation.

He said he would
throw down the
Temple, and raise
it on the third
day.

At His birth

84 And bad him do as he wolde wys.

¶ And þere he schewide him upon þat pleyn,
Iewels, ritchesse, and worldli blisse ;

"Worschipe me here, & bcome my swayn,

88 And y schal ȝeue þee al this."

¶ "Go, sathanas ! from blis þou flit,
From heuene riche, þat rial tour !
It is writen oonli in holi writt

92 'þi lord god þou schalt honour.'"

¶ "Alas," quod þe deuel, "where hast þu þat
witt ?

þi wordis are bittir, þi werkis aren sour,
þi conclusioun so soore me knyt,

96 I abood neuere so scharp a schour."

¶ þe deuclis gadriden þer greet frame,
And heelden þer parlament in þe myst.

"Oon wolde riflee us at hame,

100 And gadere þe flour out of oure gryst ;

¶ Neewe gilours wolde waite us schame,
Oon[ys] men clepid him iohne þe baptist,
But now he hap turned, ihesus is his name :

104 þat first hiȝte ihesu, now is clepid cryst,

¶ I siȝ him neuere rage ne plawe,
But euere in stabilnes he is ay,
And streitely kepiȝ god-is lawe,

108 And stijfly wiȝ-stoondip myn assay ;

¶ To werkis of vice wole he not drawe ;
A wondir worde y herde him say,
þe greet temple he wolde down þrawe,

112 And reise it aȝen on þe þridde day.

¶ Whanne he was born, wondris bifel :
Ouer al was pees, hope cest and west,

- In rome of oile þere sprong a welle,
 116 From tristiuere to tybre it ran prest.
 ¶ In rome þer templis douer felle,
 þer mawmetis diden al to-brest,
 Aungils to schepwerdis glorie gan telle—
 120 ‘ In erþe, to al mankinde, boþe pees & rest.’
 ¶ þe emperour in rome stood hiȝe,
 þre sunnis in oon he siȝ schyninge clere,
 In þe myddis of hem a maiden he siȝe
 124 A man childe in her armes beere.
 ¶ þe emperour & eek sibile spoken prophesie,
 And þei acordiden boþe in feere,
 And seiden ‘ god-is sone mankinde schulde bie;
 128 It is þe tokene, þe tyme neiȝeþ neere.’
 ¶ Also þre kingis come fro fer,
 To worschipe ihesu al þei souȝte;
 þat reisid eroudis herte þere
 132 þem to slee, for þei so wrouȝte.
 ¶ Bi þe liȝtynge of a sterre,
 To ihesu alle þre presentis þei brouȝte;
 Homeward an aungil tauȝte hem nerre
 136 A-noþer wey þan þei had þouȝte.
 ¶ þanne y counsellid eroud with-inne a while
 To distroie þe former prophesie,
 þat alle men children in towne & pile
 140 to slee þem, þat ihesus myght with hem die.
 ¶ He ascapide in to egipt; in þat while
 þer mawmetis fil down from an hiȝe;
 he knew my þouȝte, & siȝ my gilee,
 144 y myghte not hide me from his yȝe.
 ¶ To tempte ihesu it wole not availe;
 Of þe worldis good haþ he no neede;

a well of oil
 sprang up in
 Rome; temples
 fell; idols broke.
 [Page 163.]

Angels announced
 Peace on earth
 to all mankind.

The Emperor saw
 three Suns in
 one; in their
 midst a Maid with
 a child.

He and the Sibyl
 prophesied, ‘God’s
 Son shall redeem
 mankind; the
 time draws nigh.’

Three Kings came
 from far to
 worship Jesus,

led by the light of
 a Star, bringing
 presents

[Page 161.]
 The Devil advised
 Herod

to slay all the
 male children,

but Jesus escaped
 into Egypt,

detecting the
 Devil’s guile.

‘It is no good to
 tempt Him;

- I leese on him so myche trauaile,
 the more I work the worse I speet
 148 þe more y so worche, þe worse y spede ;
 ¶ With þe scharper a-sautis y him assaile,
 þe lasse of me he stoonðip in drede,
 and the less He heeds me.
 152 þe bolder in bikir y bidde him bataile,
 þe lasse of me he takip hede.
- If I tempt Him
 to lechery, He escapes by chastity.
 [Page 165.]
 He abides in charity, and will
 not be covetous.
 156 ¶ For if y tempte him in wrapþe or pride,
 Wip pacience and mekenes he sconfitip me ;
 If y tempte him to letcherie, y muste me hide,
 He voidip me of wip chastitee.
 ¶ In glotonie & enuye wole he not abide,
 But is euere in mesure and in charitee ;
 In couetise & auarise wole he not ride,
 160 but is euere in largenes and in pouerte."
- I can't make him stumble. He
 never went to school, and yet I saw Him arguing against all the Doctors.
 164 ¶ þe deuel seide, "neip̃er in hoot ne coolde
 I may not make him stumble ne falle ;
 I nyste him neuere goo to scoole,
 And zit oonis y siz him spute in þe scoole halle :
 ¶ He satte him silf on þe highest stoole,
 And argued aȝens þe maistris alle ;
 Summe callid him wijs, summe callid him foole,
 168 But 'golddis sone' he him silf doop calle.
- He makes the crooked straight,
 gives sight to the blind, sense to madmen,
 and drives out devils,
 172 ¶ Hiise werkis passen mannis kinde,
 For crokid & creplis he makip riȝt ;
 For deef, & dombe, & boren blynde,
 he ȝeueþ hem speche, heeryng, & sight.
 ¶ Woode men, he ȝeueþ hem þer mynde,
 And makip mesels hool and list ;
 A legioum of feendis in a man he hide finde,
 176 Alle he drofe out þoruȝ his myght.
- [Page 166.]
 He turns water into wine ;
 ¶ Wiyn of watir he makip blyue,
 And doop manye a wondir dede,

- Wip two fyschis, and loues fyue,
 180 fyue þousand men y saw3 him fede.
 ¶ Twelue leepis of releef þerof dide þriue
 To men, women, & children, þat hadden nede;
 Deed men he reisid from deef to lyue,
 184 And 3it weriþ he neuere but oo wede.

feeds 5000 men
 with two fishes
 and five loaves,
 leaving 12 baskets
 of fragments,
 and raises the
 dead to life.

- ¶ He handliþ neiþer money ne knyf,
 Neiþer in syune desiriþ he ony woman to kis;
 But oonis he saued a weddlið wiif,
 188 In spousebriche þat hadde doon mys.
 ¶ He is so wondirful in lijf,
 I can not knowe weel what he is;
 I wolde we hadde eendid oure striif;
 192 He is oute of oure bookis, & we out of his.

He desires no sin
 with woman,
 and yet once
 saved an
 adulteress.
 He is such a
 wonder I cannot
 make out what
 He is. He is out
 of my books.

- A fitte. **S**ipen y him first tempte bigan,
 I si3 him neuere chaunge hewe;
 Oonys he bad me “go, foule sathan!”

I have never seen
 him change
 colour, though
 once He reproved
 me.

- 196 Euere-more þat reproof y rewe.
 ¶ In werkis he is good, in persooone a man;
 Lijk to him y neuere noon knewe.
 Where lerned he al þe witt þat he can?
 200 For every day he dooþ wondris neewe.

[Page 167.]
 In person He is a
 man; but where
 does His know-
 ledge come from?

- ¶ I folewide him oonys to a place,
 To a mounteyne upon an hi3te;
 Petir, iames, & iohā, þere was,
 204 Ely & moyses stood þere up ri3t.
 ¶ I wolde haue seen ihesu-is face,
 But y my3t not, it schoon so bri3t;
 In þe soopfast summe closid it was,
 208 þe bri3t beemys blent my si3t.

Once I saw Him
 with Peter,
 James, John,
 Elias, and Moses.
 His face shone so
 bright
 that it blinded
 me.

- ¶ To lette þe prophesie soone y went,
 þe iewis to slee ihesu y 3af hem chois;

I gave the Jews
 the choice of
 killing Jesus.

If he dies on the
cross we are
ruined ; so I was
sorry to hear
their 'Crucify
Him,' and set
Pilate's wife to
stop it.

- If he die on þe roode, we schul be schent :
212 I wolde not þat þei hadde ȝeue þat vois.
¶ Me was woo for þat ingement,
Of "crucifuge" to heere þe noise ;
Pilatis wijf y bad bisily ȝeue tent
216 þat ihesu were not doon on þe crois.

[Page 168.]

But the Jews bore
false witness,
and nailed Him on
the Cross till He
died.

I looked sharp
after His soul,
but couldn't see
where it went.

- ¶ Ȝit þe iewis, for hise dedis goode,
Fals witnes vpon him þei berid,
And nailed him upon þe roode,
220 And peyned him þere til þat he deied.
¶ Vndir his lift side y my silf stood,
And aftir his soule ful naruz a-spied ;
I wist neuere whidir it ȝode ;
224 Whanne he it up ȝaf, so manly he cried ;

The sun and moon
lost their light,
the earth
trembled,

dead men arose,

I lost my senses,

and don't know
where His soul is
gone to.

- ¶ þe suzne & moone losten þer light,
þe elementis fouȝten as leit of þundir,
þe erþe qwoke, and mounteynes an hight,
228 Valeis, & stoonys, bursten a-sundir ;
¶ Dede men risen þoruȝ his myȝt
To bere witnes of þat wondir ;
My mynde failid, y loste my ȝiȝte,
232 I nyste how soone y came þer vndir.

[Page 169.]

But we must get
ready all our
tackle, for He'll
attack us.
Prepare for
defence.

If He comes we
must all try

- ¶ Ihesu is soule is wente, y woot not where,
So priuely it dide from me passe ;
Whanne his herte was þirllid wíth a spere,
236 þanne wyste y weel who he was.
¶ Ordeyne we us wiþ al oure gere,
For hidir he þinkip to make a race ;
Arise we alle þat ben bounden heere,
240 And foond we to defende oure place,

¶ For if þat he wole hidir come,
We schulen foonde euery-choon,

Alle to-gidere, boþe hool & some,
244 To teer him from þe top to þe toon."

¶ þanne seide lucifer anoone,
"It is but waast to speken so ;
þe spirit of him is now hidir come

248 For to worchen us alle woo."

to tear Him from
top to toe.
Lucifer said,
'That's no good ;
His spirit is now
here to work our
woe.'

¶ þere as þe goode soulis didnen in dwelle,
þei cheyned þe zatis, and barred hem faste ;
"A ! now," ihesu seide, "3e princis felle,

252 Openen þe zatis þat euere schal laste,
¶ And letip in 3oure king of blis to helle."

þe deuelis axid him þanne in haste,
"Who is þe king of blis þou doost of telle ?

256 Wenest þou to make us alle a-gaste ?"

The Devils
chained up and
barred the gates
where the good
souls were.
Jesus said,
'Princes fell, open
the gates, and let
the King of Bliss
into Hell.'
The Devils asked,
'Who is the King
of Bliss ?'

¶ "Strong god and king of myght,
I am lord and king of blis,
Ouer-comer of deef, myghti in fight !

260 Euerlastynge zatis, openen wight !

¶ Boþe pees, mercy, trouþe, & right,
I brouȝt them at oon, & made þem to kis ;
Euerlastynge zatis, openen on hight,

264 And lete in 3oure king to take out his !

[Page 170.]
'I am,' said
Christ, 'and over-
comer of death.'

Everlasting
gates ! open
quickly.

Let in your King
to take out His
own.

¶ For y, þe soule of ihesu crist, am come hider,
Witnes þerof, my body in erþe lieþ deed,
And þe holi goost with þe soule togider

268 þat neuere schal parte from þe godheede.

¶ In heuen blis 3e stooden full slidir ;
þornȝ pride 3e offendid my fadir's bede ;
Mannis soule for meeknes schal come þider,

272 þere as 3e feendis forfotid þat stide."

I, Christ's soul,
am here, though
my body lies
dead.

Ye lost Heaven
from Pride.
Man through
Meekness shall
possess your
seats.'

¶ þanne seide lucifer, "god dide forbede
To adam in paradisi but oon tree,

Lucifer said, 'God
condemned

Adam to Hell for
ever.

[Page 171.]

Thou art of
Adam's seed, and
we claim Thee,
There is no return
from Hell.

And peyne of deef to haue for þat dede,
276 And aftir in helle euere for to be :

¶ And þou art come of adam seed,
þerfore bi right we chalenge þee,
For in holi writt þou made rede,

280 'In helle is no remedie.'

'True,' said
Christ : 'but the
closed Hell is for
you ; this Hell is
free.

¶ Ihesu seide, "lucifer, soop þou tellist me ;
But þou woost not þi silf how
þere is a boonde helle, but þis is free.

284 þe boond helle was ordeyned for you ;

Man is redeemed.

¶ For þat þat man forfetið þoru; a tree,
þoru; a tree azen bouzt is he now.

Thou art
con kinned.

þou madist him synne, þe peyne longiþ to þee,

288 For þou waitist neuere good to mannis prowz.

I sprang not from
sinful seed, but

¶ Lucifer, þou me vudir-nome,
And seidist y was of þe seed of adams kyn ;
forsoþe y out of þe godhede come,

took flesh in a
maiden sinlessly.

292 And took fleisch & blood a maiden *with-inne*.

¶ for as of þe seed of erþe þer springiþ blome,
So mette we, & partid wiþoute synne :
þin argument is fals, so is þi doome ;

296 Bi what right woldist þou me wyne ?

[Page 172.]

When thou
temptedst Adam,

¶ Who was cheef of þi counsell
In heuen whanne þou forfetiðst þe blis ?
In paradiis adam þou dedist assaile,

300 And temptidist him to forfete his ;

I fought for him,

¶ And y in his quarel took bataile
Azen my faðir to amende his mys,
Wherfor of þi purpos þou schalt faile,

and now will
defeat thee.

304 forði þi quarel nouzt it is."

Lucifer said,

¶ þanne lucifer answeride ageyn,
"Whi spekist þou so to me heere ?

- It is but wantowne wordis *in* veyn ;
 308 I trowe þou comest hidir us to fere. ‘Thou comest here to frighten us.
 ¶ Sumtyme whanne y was *in* heuen an hiȝ,
 þat þat y þere loste for my pride, certeyn,
 Heere-aftir y hope ful sikirly
 312 For to come to þat blis ageyn.” I hope to get to heaven again.’
 ¶ Crist ihesu spak to sathan tho,
 And seide to him in þis manere,
 “It is but waast to spoken so,
 316 Or ony suche wordis to seie now here. Christ answered,
 ¶ þat tyme while þou in heuen were, [Page 173.]
 Ful myche ioie haddist þou tho ; While you were in heaven you had much joy, but it soon ceased.’
 For alle þi felawis, glad were þei þere,
 320 But riȝt soone it was ouer-goo.”
 ¶ Lucifer spak to him ageyn,
 And seide to him *with* wordis sere,
 “In þis place y haue dwelid *in* woo & peine
 324 Moore þan þis .iiij. þousand ȝeere : Lucifer said, ‘I have dwelt here in torment above 4000 years; help
 ¶ Helpe me to þat blis ageyn me to bliss again,
 þe which y loste for my pride þere,
 for þere it is myrie in certeyn
 328 To wonye wiþ rial aungils clere.” to merry time with angels.’
 ¶ “I seie þee, lucifer, y schal þee telle,
 Or enere ony þing was wrought—
 Heuene or erþe, eir or helle,—
 332 Forsope þoo y made þee of nought. Christ answered,
 ¶ In heuen whanne þou stoodist *in* wele, ‘Before the heavens were
 I made thee of nothing,
 I made þee aboute aungils alle,
 But þerof rauȝt þou neuere a deel,
 336 Suche pride in þin herte gan falle. and set thee above the angels.
 ¶ In heuen whanne þou were at þi wille,
 þou myȝtist haue be in pees & reste ; [Page 174.]
 In heuen

I gave thee my
seat when I went
away, and when
I came baek thou

said'st thou wast
the worthier,

and thou never
repentedst.

Adam did; he

asked mercy. God
sent me here for
that, and let me
die.

In His name, open
your gates.

Like lightning
the gates burst.

Christ took
out Adam and all
His chosen ones;
and all sang
thanks, namely,

Adam,

Noah,

Abraham,

Moses,

David,

I took þee my seete ful stille,

340 It to ȝeme þou were ful prest;

¶ And while y wente where me list,
And come aȝen a-noon in hiȝe,

þou seidist þat þou were worþiest,
344 And to sitte þere as weel as y;

¶ And þou repentidist þee neuermore,
But euere aggregidist þi trespas.

Adam wepte & sȝede soore,

348 And askid mercy & oile of grace;

¶ My fadir sende me hidir þerfore,
Vpon a tree leete deef me chase,
A spere þoruȝ myn herte gan boore,

352 & leete out þe derworþiest oile þat euere was.

¶ In my fadris name of heuene
Opene þe ȝatis aȝens me!"

As list of leite, and þuȝdir leeme,

356 þe ȝatis to-burste, and gan to flee;

¶ God took out adam and eue ful euene,
And alle hise chosen companye.

þe prophetis seiden with mylde stenene,

360 "A song of wondris now synge we."

¶ "A, ha!" seide **Adam**, "my god y se;
He þat made me wiþ his hond!"

"I se," seide **noe**, "where comeþ hee

364 þat sauede me hoþe on watir & londe!"

¶ Quod **abraham**, "y se my god so free
þat sauede my sone fro bittir bande!"

þo seide **moyses**, "þese tablis he bitook me

368 His lawe to preche and vndirstande!"

¶ Quod **Dauid**, "we spoken of oon so grym
þat schulde breke þe brasen ȝatis."

- Quod **Zacharie**, “& his folk out nym,
 372 And leue þere stille þo þat he hatis.” Zachariah,
- ¶ Quod **symeon**, “he liztneþ his folk *in* dym,
 Lo where derknes schendip her statis.
 þo seide **iohne**, “þis lomb, y spak of him,
 376 þat al þe worldis synne a-batys.” and John the Baptist.
- ¶ Oure lord them took bi þe hond,
 And brouzt þem to þe place of blis,
 And seide to them, y vnder-stonde,
 380 “þis bargeyn y haue bouzt her, þis :
 ¶ For riche & pore, free and boude
 þat wole axe grace and ameende *per* mys,
 Schulen be *with* 3ou heere pleyande
 384 In my kingdom, heuene blis.” [Page 176.]
 Christ led them to bliss, saying he had bought it for all who will
- ¶ Thus ihesus crist harewide helle,
 And ledde hise louers to paradijs :
 Of þe opere hellis wolde he not melle,
 388 Where feendis blake bounden lijs,
 ¶ And where dampned soulis euere schulen dwelle
 þat wolen not do weel, but euere be nyce,
 Turmentid *with* horrible deuelis of helle
 392 þat sumtyme were aungils of prijs. ask grace, and amend their sins.
 Thus Christ harrowed Hell. But the other hells he wouldn't touch, where fiends and damned souls ever dwell,
 tormented by horrible devils.
- ¶ Helle repreued þo þe denel sathan,
 And horribli gan him dispice,
 “To me þou art a schrewide captayn,
 396 A combrid wretche in cowardise.” Then Hell reproached Satan with cowardice.
- ¶ þo seide lucifer, “siþen þe world bigan
 I haue brouzt hidir manye a greet price
 Hidir into helle of al kinde of man,
 400 Boþe þe false, foolis, and þe wise. [Page 177.]
 But Lucifer justified himself; he had brought all kinds of men there,
 and Christ too; but Hell wouldn't
- ¶ Helle, so worschipeide neuere þou were
 If þou cowdist haue kept þee soo ;

keep them.

I brouȝte þee hoþe god & man in fere ;
404 Whi were þou so nyce to leete him go ?”

Hell said he
couldn't help it.
Christ took them.

¶ Quod helle, “not wiþ þi poowere
I myȝte not werne him oon of tho ;
He took out alle þat were him dere ;
408 I myȝte not lette him, þouȝ he wolde mo.”

Beelzebub barred
up the gates, but
Christ broke them
through with a
word.

¶ Quod helsabub, “ȝ barrid ful faste
þe ȝatis wiþ lok, cheyne, bolt, & pyn ;
And wiþ oo word of his wyndis blaste
412 þei broken vp, and he came ynne.
¶ He boond me, and downe me caste ;
it is to us no bote to stryue wiþ him ;
Whanne þe dreedful doome is come & paste,
416 Oure cendelees peyne is þanne to bigyne.”

After the Doom
comes endless
torment.

[Page 178.]
Jesus rose on the
third day,

¶ þouȝ þe iewis dide ihesu to die,
ȝit on þe þridde day he roos to liif aȝen ;
It was to him moore victorie
420 þan þowȝ he hadde alle þe iewis sleyn.

and was seen by
many ;

¶ Summe were glad whanne þei him siȝe,
Summe were sory, summe were fayne,
And sumtyme in oon companye
424 Amonge .v. hundrid he was seyn.

To Mary Magda-
lene He said

¶ Of oynement ful manye a drope,
Marie mawdeleyne to ihesu sche brouȝte ;
Ihesu wente fro a litil a-slope,
428 And seide, “mawdeleyn, towche me nouȝt.”

‘Touch me not,’
but to his
disciples,
‘Handle my
wounds ; I have
flesh and blood,
which ghosts
have not.’

¶ Alle hise discipulis weren in wanhope ;
For to counferte them ihesu þouȝte,
And bad hem hise woundis handle & grope,
432 “I haue fleisch & blood ! so spiritus haue nouȝt.”

To Thomas

¶ Thomas was of right hard bileene
Til he hadde spoke wiþ ihesu tho :

- Ihesu spak wiþ wordis breue,
 436 "Come hidir, thomas, & speke me to ;
 ¶ For here þou maist now þe soope proue,
 How þat y on þe roode was y-doo ;
 And he þat wille not on it bileue,
 440 Schal be dampned to peine for euermo."

Jesus said,
 "Come and see
 the proof that I
 was crucified.
 [Page 179.]
 He who will not
 believe it shall be
 damned."

- ¶ þanne seide ihesu wiþ myelde speche
 To hise disciplis, "y wole 3e goo
 To alle creaturis aboute, to preche
 444 Myn uprisynge, to freende & foo ;
 ¶ And þo þat bileueen þat 3e teeche,
 Bodies and soulis saued ben thoo ;
 And þo þat bileueen not, y seie to eche,
 448 þo schulen for euere to peine goo.

To His disciples
 He said, "Go and
 preach my upris-
 ing to all people.

- ¶ From 3ou, feendis schulen flee for my name ;
 Eddris & venym schal from 3ou steele ;
 þou3 3e drinke poisoun, it schal not 3ou tame,
 452 Neiþer harme 3ou, ne noo greef feele.
 ¶ I schal newe tungis in 3ou frame
 Alle maner of langagis forþ to deele ;
 And þo þat 3e touche, sike or lame,
 456 Body and soule y wole hem heele."

They who believe
 it shall be saved ;
 they who do not
 shall go to hell.

Devils shall flee
 from you,
 poison shall not
 hurt you.

You shall speak
 all languages, and
 heal all sick you
 touch."

- ¶ Oure lord, aftir his resurreccioun, here
 In erþe he was forsoþe dwellynge
 Til hooly þursday comen were,
 460 þat he stiȝ to heuene, where he is king.
 ¶ At þe dreedful doom, wiþ-out lesing,
 Boþe quyeke and deede þere schal he deme.
 God 3ene us grace in oure lyuyng
 464 To serue oure god, & marie to qweene.

[Page 180.]
 Christ remained
 on earth till Holy
 Thursday, and
 then ascended
 into heaven.
 He shall judge the
 living and dead.

- ¶ Of alle þe children þat euere were borun,
 Saue oonli crist him silf a-loone,

Next to Christ

the holiest child
was John the
Baptist, who
baptized Christ

- Was no on so holi here biforn
468 As was þis holi child seynt iohun
¶ þat baptisid oure lord in flom ierdon
Wip ful deuout & good deuocioun,
And after for ihesus loue to deef gan goon,
and died for Him. 472 And suffride ful mykil passioum.

Christ's Blessed
Mother was

taken up to her
Son
[Page 181.]

by angels, and
crowned

Queen of Heauen,

- ¶ Now schal y telle with ful good cheere
Of þat holi assumpcioun
Of his blessid modir dere,
476 How sche was taken up with greet deuocioun
¶ Vnto hir blessid sone, as his wil were,
þat þerto sente hise aungils a-down,
& vp þei baren þat maiden cleere ;
480 Queene of heuen þere þei dide hir crowne.

while all the
angels sang

Glory to God.

May we all see
that sight !

- ¶ þenne alle aungils þat were in heuene
Were at þe crownyng of þat maide free,
And songen alle with mykle steuene
484 "Gloria tibi domine."
¶ þat is a song of ioie and blisse !
God ȝeue us grace þat siȝt to se,
Of his mercy þat we nouȝt mysse,
488 Qui natus es de virgine.

This song is
called '*The
Devil's Perla-
ment*,' and is read
on the first Sunday
in Lent. He who

would go to
heaven must keep
clear of the devil.

- ¶ þis song þat y haue sunge ȝou heere,
Is clepid '*þe deuelis perlament* :'
þerof is red in tyme of ȝeere
492 On þe first sunday of clene lent.
¶ Who-so wole haue heuen to his hire,
Kepe he him from þe deuelis combirment ;
In heuene his soule may þere be sure
496 Wip aungils to pleie verament.

[Page 182.]
There is no tri-
fling in this tale.

- ¶ þis lessoun was made but late ;
þere ben no triflis in þis tale :

- þe deuclis boost þus gan he bate,
 500 Oure curteis crist, oure king riale.
 ¶ He helpe us in alle at heuene ȝate,
 Wiþ seintis to sitte þere in sale!
 Crist ! kepe us out of harme and hate,
 504 For þin hooli spirit so special !

This is how
 Christ humbled
 the Devil.

May He help us
 into heaven, and
 keep us out of
 harm.

Explicit parlamentum of feendis.

[The *Diatorie* printed in *The Babees Boke*, &c., follows here.]

The Mirror of the Periods of Man's Life,

OR

BIDS OF THE VIRTUES AND VICES FOR THE
SOUL OF MAN.

[Lambeth MS. 853, ab. 1430 A.D., pages 120-150, written without breaks, till near the bottom of p. 131, as marked by the inseting of the even lines here.]

Man's birth is
wonderful! Be-
gotten in sin,

endangering his
mother's life,

Poor he comes;
poor he goes,

I dreamt I saw
a new-born child
[1 Page 121.]

go into the desert,
and be taken in
hand by an
Angel-friend and
an Angel-foe.

The *World* told
the Child it gave
him food and
clothes,

How mankinde doop bigynne
is wondir for to seryue so ;

In game he is bigoten in synne,

4 þe child is þe modris deelli foo ;

Or þei be fulli partide on tweyne,

In þerelle of deep ben boþe two.

Pore he come þe world *wit*-h-ynne,

8 Wiþ sorewe & pouert oute schal he goo.

In wyntir nyzt or y wakid,

In my sleep y dreamed so ;

I saw a child *modir* ¹ nakid,

12 New born þe modir fro.

Al aloome, as god him makid,

In wildirnesse he dide goo,

Til two *in gouernaunce* it takid,

16 An aungel freende, an aungil foo.

Quod þe world to þe child, "how many foolde

Hast þou brougt richesse ? now late se :

þou schuldist deie for *hunger* and coolde

20 But y lente meete & cloþe to þee :

- I wole þee fynde til þou be oolde ;
 How wolt þou quyte it me ?"
 Quod desteine, " he is bouzt & soolde."
 24 Quod deep, " his eende make schal we."
- Quod þe child, " y come poore þe world with-
 inne
 To pursue a wondirful eritage :
 Nakid out of þe wyket of synne,
 28 Of the *perellis* of streite passage,
 To seke deep y dide bigynne,
 þat ilke dredful pilgrymage,
 Mi body & soule to parte a tweyne,
 32 To make a deuourse of þat mariage.
- L**iztnesse, strenþe, corage & bewte,
 þe comaundementis þat god bede ;
 Lust, liking, & iolite,
 36 .vij. werkis of mercy ¹ and þe crede.
 Veyne glorie, flaterynge, and vanyte,
 Sowowe, sizing, loue, & drede,
 To the child her service profren he,
 40 For helle peyne or heuene meede.
- T**hame come oon & stood ful stille,
 And his service profride he :
 " þese folke wolde þi silfe spille
 44 To make þee bonde ; y wole make þee free.
 þei han þee tauzt boþe good & ille ;
 From her counceel fast þou flee,
 For my name is freewille ;
 48 Leue alle hem & folowe me."
- T**he 3onge childe *in* studie stood,
 And in herte wittis souzte.
 Conscience mengid his mood,
 52 " Mi fair childe, what hast þou þouzt ?

How would he
pay it for thou ?

The Child.
I came to seek
a wondrous
heritage ;

to seek Death ;

to divorce my soul
from my body.

Bodily gifts, and
God's Command-
ments,
the Pleasures of
this life, its
[1 Page 122.]
Sorrows, and the
Works of Mercy,

offer to lead the
child to heaven or
hell.

Ire will says,

I will make thee
free ;

leave all others,

and follow me.

Conscience says,

know evil from
good ;

Freewill will
make thee mad ;

I am Conscience, knowe yuel & good,
We two to rekenynge must be brougt :
Biwaare ! free wille wole make þee woode ;
56 Free wille *withouten* witte is nougt.

know me,
Conscience ;

[1 Page 123.]
cultivate
Prudence ;

beware of Reck-
lessness.

For my name is Conscience ;
To knowe me þou must bigynne ;
Discrecioun is my scienece,
60 Vieis & Vertues ¹ to voide a twynne.
A-queynte þe weel *with* Prudence,
He lediþ alle *vertues* out & inne ;
Bi waar of richelees, for he wole make diffence,
64 For he is leder of al synne.

At *seven* years
old the Child

is urged by the
Good Angel to

honour his
parents ;

by the wicked
Angel to despise
them ;

by the Good to

bridle his tongue ;

by the Wicked to
give it license.

¶ Whanne þe child was .vij. 3eer olde,
Passyng sowkyng of milke drewis,
þe good aungil þe childe dide weelde ;
68 Al vertu to him þan soone he schewis :
“To fadir & modir honour þou 3eelde ;
Loue god, & drede, and be of good þewis.”
þe wickid aungil bad him be boold
72 To calle boþe fadir & modir schrewis.

þe good aungil badde him “be mylde
From al woo, it wole þee werre :
þat man may hi3e housis bilde
76 þat his tunge can weel for-beerre.”
Quod þe wickid aungil, “while þou art a child,
With þi tunge on folk þou bleere ;
Course of kynde is for 3ouþe to be wilde,
80 To beete alle children, and do hem deerre.”

[1 Page 124.]
Childhood lasts
from seven

to *fourteen*.

Thus at ¹ .vij. 3eer age childhood bigynnes,
And folow*th* folies many foold ;
Aftirward his childhode blynnes ;
84 Whanne he is fourtene 3eer olde,

- þanne knowliche of manhode he wynnes,
 þe .vij. vertues wiþ him wonne wolde ;
 þanne comeþ þe .vij. deedli synnes
 88 *With þe wickid aungil housholde to holde.*
- Q**uod resoun, “in age of .xx. 3eer,
 Goo to oxenford, or lerne lawe.”
 Quod lust, “harpe & giterne þere may y leere,
 92 And pickid staffe & buckelere, þere-wiþ to
 plawe,
 At tauerne to make wommen myrie cheere,
 And wilde felawis to-gidere drawe,
 And he to bemonð A good squyer
 96 Al nyȝt til þe day do dawe.
- Q**uod conscience, “þat axiþ coost ;
 þe moore þou spendist, þe lesse þou hast ;
 þi tyme, þi leemyngþe boþe þen loost,
 100 þi freendis good þou spendist in waast.”
 Quod lust to conscience, “3ouþe so muste ;
 3ouþe can not kepe him chast.”
 “Good conscience, goo preehe to þe post,
 104 þi counceel saueriþ not my tast.
- P**ouȝ Conscience bidde me be stille,
 I wole holde forþe þat y bigan ;
 Al my lust y wole ful-fille,
 108 I wole spare no woman ;
 Conscience wolde binde me to skille,
 And make me his bondman.
 Fareweel Conscience ! weelcume frewille !
 112 I wole lerne no more good þan y can.”
- N**ow viciis & vertues wole not slake,
 Now man is .xx. wyntir in age :
 Quod pride, “no man þou forsake,
 116 I wole þee sette in þe hizest stage.”

Then the Seven
 Virtues and the
 Seven Mortal
 Sins strive for the
 boy's soul.

About *twenty*
 years old, Reason
 advises man
 study ;
 Lust advises
 music, staff-play,

women, and
 wild companions.

Conscience says
 these will waste
 time and
 learning.

Lust poohpoohs
 that ; and the
 [Page 125.]

young Man scorns
 it ;

his lust will spare
 no woman ;

he will not be a
 servant to con-
 science, but to
 Freewill, and
 learn no good.

After *twenty*
 years old, come
 the advice of
 Pride,

- Gluttony, Quod gloteny, "nyzt & day þou wake ;
Ete late & eerli *in* outrage."
- Lechery, Quod lecherie, "þi seed richelees þou schake,
120 And make no force of no mariage."
- Wrath, **Q**uod wrappe, "loke þou bere þee bolde ;
What man þee teene, His heed þou breest."
- Envy, Quod enuie, "þi foote þou holde,
[1 Page 126.] 124 And pursue ¹ for to passe þe beest."
- Sloth, Quod sloupe, "in zoupe, or þou be oolde,
Leerne for to take þi reest."
- Covetousness, Quod Couetise, "wynnen y wolde."
- Avarice, 128 Quod auarise, "loke me in þi cheest."
- Pride* says, wear long pockets, and slashed (?) clothes ;
" **A**pparaile þe *propirli*," quod Pride,
" Loke þi pockettis passe þe lengist gise ;
Slatre þi clothis hope schorte & side
132 Passinge alle *opere* mennis sise ;
And where þat þou goo ouþer ride,
Do no reuerence to foole ne wise ;
oppress the poor, despise advice. Late no poore neizhere þryue þee biside ;
136 Alle *opere* mennis counceel loke þou dispise."
- Meekness* says :
Pride will bring you to woe,
Once he was lovely in highest heaven,
" **B**i waar," quod Meekenes, "how pride doop
wys ;
He zeuteþ but woo & wyssche to wage ;
Of aungelis bewte þe' prijs was his ;
140 In heuene on þe hizest stage,
He wolde haue peerid *with* god of blis ;
Now is he *in* helle moest loopeli iage.
þat feendis forfetid for her mys,
144 Is now meeke mann's eritage."
- Wrath* advises :
meddle in every quarrel,
[Page 127.]
wrong or right, 148 **Q**uod wrappe, "From þat counceel flee,
þou art stalworpe, zonge, and lizte,
Of all quarellis medle þou þee
Bope of wronge & of rizte."

- Who dar bete þee, nay lete he,
 Riche or poore, weike or wize,
 Loke þou bere þee boold on me,
 152 And y for þee wole chide & flizte.”

I will bully for
you.

- P**anne up stood Paciens,
 “As wrappe biddiþ, do not soo,
 For wrappe hap no Conscience,
 156 He makip eek man operis foo ;
 þer-with he getip his dispence,
 þat schulde be freende, to make hem foo.
 Praise god, he be þi dillence,
 160 þat þou be not founde in þe noumbre of þoo.”

Patience warns
him against

Wrath,

who makes
friends foes.

- Q**uod enue þanne, “y wole þee leere
 To make þi lord to þee tame ;
 Be homeli, & rowne in his cere,
 164 And bringe trewe folk in fals fame.
 Make him þi suget, to þee to swere
 þat he schal not discure þi name ;
 So make him fals witnesse to bere,
 168 And gete þee richesse wiþ god-is grame.”

Envy counsels
man to whisper
evil reports of

true men under a
promise of
secrecy.

- P**anne up roos a souereyn uertu
 þat is clepid Charite :
 “Loke þou not hise maners sue,
 172 For god-is enemy soþeli is he.
 Do þou to enery man þat is due
 As þou woldist he dide to þee.”
 Quod Coueitise “and alle folk were trewe,
 176 Manye a man schulde neuere þee.

Charity says,

Envy is God's
enemy.

‘Do to others as
you would they’d
do to you.’

[Page 128.]

Covetousness

advises man to

- C**aste þee faste to Coueitise,
 Make sotil þi wittis, & forge wilis,
 And preue þat trewe men be nyce,
 180 For so þe fals þe trewe bigilis ;

scheme and cheat,

Seie 'alle folk *ben* not sotil in dede ;'

Excuse *þee* so bi *oþer men*,

And *ȝeue hem* myche mangre to mede

216 þat ony good *þee* wolde *kenne*."

excuse yourself
by others'
example.

Quod *Besinesse*, "man ! of *Slouþe* be waare ;

He is assigned to helle for *synne* ;

In good *lyuyng*e þi wittis ware,

220 To drede god þou muste *bigyne* ;

þi *fleischeli* lustis þou muste spare,

For viciis and vertues wole voide atwyne ;

In *businessis* hous is good weelfare,

224 And *Slouþe* hap *hunger* and *cloþis* þinne."

Business warns
man against
Sloth.

Fear God, and
deny your lusts.

[Page 130.]

Business brings
welfare.

Quod *leccherie* to man, "lone þaune weel me,

þi lustis with wommen þou fulfille,

For if þou in *ȝouþe* sparist þaune þee,

228 þou maist falle in greet *perille*.

ȝouþe ful of corage wole be ;

þou muste haue helpe, or ellis spille ;

Spare no woman, y counelle þe,

232 þouȝ *summe* cryen *neuere* so schille."

Lechery says :
Satisfy your lust
with women ;

youth will be gay.

Spare no woman.

Quod *Chastite* to man, "loo,

Herken how *leccherie* dooþ speke !

Whanne þou þi foule luste hast doo,

236 Bi waare him þaune ! he wole þee þrete,

And seie ' for þou hast so doo

þou must sullie peynes greeete ;'

And but if god help þee þo,

240 Soone in wanhoþe he wole þee lete.

Chastity warns
man that Lust
when gratified
will threaten him
with

torments, and
he'll fall into
despair.

Quod þe good *aungil*, "ȝit þee avise ;

Lerne witte while þou art heere ;

He is a foole þat may be wise,

244 In heuene cometh no foolis to ȝeere,

The Good Angel
tells man to
consider,
and not be a fool,

[Page 131.]

as God refuses
reckless fools.

God doop richelees foolis refuse
þat kunnen no good, ne noon wole lere ;
If wordis excuse, werkis accuse,
248 þat makip hem worse þan þei were."

At thirty years
old, man boasts
of his powers.

"**I**N þritti 3eer now y abide ;
In discrecioun I hane in-sijt,

Loneli to goo, and to ride,
252 Ful of manhode & of myzt."

Conscience re-
proves him for
his vices,

Quod Conscience, "vertues þou puttist aside,
And norischist vicis day & nyzt."

Quod man in scorn, "lo, Conscience doop chide!
256 For losse of catel he dar not fyt."

an I shows him
the cost of Pride,

"**M**an, kepe þi richesse," quod Conscience,
"To maynteine pride, it costip greete ; "

(as against
Meekness',

It costip nouzt, meekenesse ne pacience,

260 But it axip greet coost to chide & to beete.

of Lechery,

Leecherie axip greet dispense,

Gluttony,

It distroieþ mammis kindeli heete ;

And glotonie coostip wiþouten diffence

264 Boþe in diuerse drinkis and meete.

Envy,

IT costip greet to use a synne
þat is clepid foule Enuye,

[Page 132.]

For it fretip man with-inne ;

268 Bodi & soule it doop distroie.

Sloth,

Sloupis þrifte, it is ful þinne,

It costip myche in sloupe to lie ;

Covetousness, and
Avarice.

And Coueitise al þe world wolde wyne,

272 And Auarise aftir more doith erie."

Man justifies
himself.
Youth must do
folly, or Age
would have no
wisdom.

Quod man to Conscience, "3oupe axip delice ;
For 3oupe þe course of kinde wole holde ;
But 3oupe were a foole and nyce,

276 How schulde wijsdom be founde in oolde.

- þe corage of ȝouþe, and ooldre wiſe,
 Makip ȝonge men to be booldre ;
 In witt of ooldre, worſchipe lijs ;
 280 In þe witte of wiſe, kingdom iſ holde.

- P**ou waſtiſt þi wynde & ſpilliſt þi ſpeche,
 þi wordiſ me iſ looþ to heere ;
 And y diide aſ þou doiſt me teche,
 284 I ſchulde neuere make myrie chere.
 Wenest þou with þin hond heuene to reche ?
 þin arme wole not be ſo longe to ȝeere ;
 Now, good Conſcience, & þou welt preche,
 288 Goo ſtele an abite, & bicomme a frere."

'I hate to hear
 you, Conscience,
 trying to stop my
 merry-making.

If you *will* preach,
 steal a cowl and
 be a friar.

- Q**uod man, y pleie, y wrastiſle, y ſprynge,
 þeſe ioieſ wolen neuere wende me fro ;
 Now alle gamys hom y brynge ;
 292 What ſuch aſ y am, þer ben no moo :
 I leepe, y daunce, y ſkippe, y ſynge,
 I am ſo myrie y can not ſeie hoo."
 Quod Conſcience, "þou ſchalt weepe & wringe
 296 Whanne þei take her leene to goo."

[Page 133.]
 I play and wrestle,

dance and sing,
 and never cry
 Halt !'
Conscience.
 "You'll weep
 when that's
 over."

- "**M**yn iȝen ben cleere & briȝt aſ glaſ,
 Mi lire aſ lillye and rooſe of hewe,
 Of ſchappe & ſtrengþe alle folke y paſſe,
 300 And euere my uertu wexip n-we."
 Quod Conſcience, "y loue þee weel þe laſſe,
 þou uſiſt no werkis of good vertu."
 "Goo, Conſcience, þou lewide aſſe,
 304 I kepe not þi maneriſ to ſue."

Man.
 'My eyes are
 bright, and I'm

stronger than any
 other man.'

Conscience.
 "You do no good
 works."

Man.
 'Conscience,
 you're an ignorant
 ass.'

- Q**uod man, "Myne age iſ fourti ȝeere."
 Quod þe world, "y offere to þee my weel."
 Quod ſtrengþe, "late no man be þi peere."
 308 Quod corage, "late no man with þee deele."

At *forty* years
 old, man iſ ad-
 viſed by the
 World,
 Strength,
 Courage,

[Page 134.]

Lust,
Health,

Conscience,

Quod luste and liking, "make good cheere."

"I am al hool wiþ þee," quod heele.

Quod Conscience, "wistist þou what þese were ?

312 At nede wole faile þi fleische so freele."

Quod Conscience to man in zouþe,

"Traueile in trouþe in tyme is beste."

and Truth.
Get riches in
youth that shall
do for age.

Quod trouþe, "gete þee richesse nouþe

316 Wherwiþ in oolde to haue þi reste ;

þouȝ age can as he cowthe,

Myȝt & corage he haþ looste,

He kepith his soule þot kepith his mouþe,

320 For þe soule to þe fleisch is but a goost."

At fifty years old,

Now am I fifti ȝeere y-wis,

Myn heer bigynneþ to change his hewe."

Conscience tells
man to do good
works.

Quod Conscience, "flee from alle vice,

324 And use werkis of good vertu,

Late not þi werkis preue þee nyce,

Like þat þou enere be founden trewe."

He prefers
covetousness.

"Fare weel Conscience, weelcume Coueitise !

328 To be richce now y wole pursue."

[Page 135.]
Conscience dis-
suades him ;
Overhope makes
him sin ;**Q**uod Conscience, "þat is idil bisynesse,

Nedeles richesse to gadre soo ;

Overhope is þe cause y-wisse,

332 He wenep amende al er he goo."

Despair helps too.

Wanhope seiþ, "kepe weel þis,

For þe world wole faile us two."

Quod Conscience, "chaunge not heuen blis

336 For helle peyne, sorowe, and woo."

At sixty years
old, man
laments his evil
doings.**I**N sixti ȝeere myn age is piȝte,

Myn ȝen daswen, myn heer is hoore ;

In my werkis y haue febil in-siȝte,

340 I fynde no vertu in my steore.

	How schal y reckene <i>with</i> god almyȝt ?	How shall he
	I am aschamed wondir soore."	reckon with God ?
	<i>Quod</i> Conscience, "certis it were riȝt	
344	To be holi now or neuere moere."	"Be holy now or never."

	Q uod ȝouth to age, "what doist þou nowþe ?	Youth taunts the
	Hange up þin hachet & take þi reste ;	old man : he is
	þe sunne is past fer bi þe sowthe,	past and gone.
348	And hiȝeth swiþe in to þe weste."	
	<i>Quod</i> man, "y serued þee in ȝougþe	[Page 136]
	And al þe tyme myne earnest leste,	The old man
	Wiþ sorowe of herte & schrifte of mouþe	
352	To god ȝit haue y kepte þe beste."	repents and will serve God.

	" A ge, calle aȝen ȝistirday to-morowe ;	Youth mocks him
	And alle þi werkis, bigynne hem newe."	again.
	<i>Quod</i> man, "þouȝ þou speke in scorne,	The old man
356	þou techist me good þat y neuere knewe ;	learns from the
	I wole biþinke me on my werkis biforn,	scorn,
	Do almes dede, praie, & rewe,	will pray and
	And goddis mercy schal ynnē my corn,	sorrow, and God
360	And fede me wiþ þat þat y neuere sewe.	will <i>in</i> his corn.

	I N ȝougþe whanne y was wilde & stronge,	'When young,
	þe fals world fair dide me wowe,	the false world
	Me þouȝt eeh worde a myrie songe,	wood me,
364	Wiþ pipis, and dauncis, & mirþis y-nowe.	
	Now seiþ he, he loued me to longe,	but in age has
	For myn heer bigynneþ to blowe ;	left me.
	To þi mercy, lord, me vndirfonge,	
368	þe tyde is ebbid, & no more wole flowe."	Have mercy on me, Lord.

	" Þ e candel of lijf þi soule dide tende :	[Page 137]
	To liȝte þee hom," reson dide saye.	My candle of life
	"Miche of my candel in waaste y spende,	I let winds of
372	Manye wickid windis haþ wastid it away ;	wickedness waste ;

I can scarcely
hold its end.

Vnneþe y holde my candelis eende,
It is past euensonge of my day ;
To reepe myn heruest, whidir mai y winde ?

376 Mi londis of vertues liggen al lay.

I lived in the
Devil's service,
with late suppers
and late rising.

¶ Whanne zouþe was maistir, y was page,
We lyueden myche in þe feendis seruice,
Wiþ rere soupe^{pris} and wickid outrage,
380 Ligge longe in bed, looþe to arise.

Now the wise
reprove me, and

Now haue y nouȝt but wisschis to wage,
And myche reproof amonge þe wijse ;
þei þæt loueden me in zouþe, hatiden me in age,

former friends
hate me.

384 And vnkindeli me diden dispice.

I wonder why the
world was made.

Now haue y greet meruaile
þe world to man whi it was wrouȝte ;
Fele temptaciouns now me assaile,

I have no rest,

388 I haue no reste for chaunge of þouȝte.

[Page 138.]

Whanne y schulde reste y haue greet merueile ;
In bed to sleepe whanne y am brouȝte,

and see nothing
but battle and
dread.

I se but drede and greet bataile

392 Al mannys lijfe, and it be souȝte.

The world has
forsaken me ;

Thus þe fals world haþ forsaken me ;
For waste of hise goodis he accusiþ me ;

my sins accuse
me

396 To Conscience þei adwiten me ;

fiends threaten
me ;

Feendis þreten faste to take me,

And steren helle houndis to bite me ;

Death shakes his
spear at me.

Deeþ seiþ, my breed he haþ baken me ;
400 Now schakeþ he his spere to smite me.

I am like a stag
at bay.

Bus y am huntid as an herte to a-bay,
I not whidir y may me turne,
Myne enemyes myȝtili me assay,

404 I waxe feble and vnourne ;

- To flee to god is my beste way,
 þere schal y in no poynt spurne ;
 Lord ! now socour me þat beste may,
 408 In þin herte blood, þat holi bourne."
- I will flee to God.
 Lord, help me !

- Q**uod zoupe to age, "y þee forsake,
 þi frendis deien, þi strengþe dooþ faile,
 þi sizte and heeryng bigynneþ to slake,
 412 þee neediþ helpe and good counsaile ;
 God-is seruauztis in areest hap þee take
 Til deef on þee haue doon bataile ;
 þi reckenyng bi tyme bisili þou make,
 416 Or þe deuel bringe þe countirtaile."
- [Page 129.]
 Youth taunts Age
 with his failing
 strength
- and Death's ad-
 vance on him.
 He must make up
 his accounts
 quickly.

- P**ou3 deef be ende of worldlis woo,
 þanne deef is enere mannys freende ;
 thou3 soulis in helle be penischid soo,
 420 Deef comeþ not þere to make noon cende ;
 Deef makip soulis to heuen to goo,
 But in to heuen deef may not wende,
 For deef is flemyd heuene froo,
 424 Deef is sugett to god to bende.
- To some Death
 here is a friend,
 but not to any in
 hell.
- It sends some to
 heaven, and there
 troubles them not.

- "**N**ow y am sixti 3eere and ten,
 3onge folke Y fynde my foo,
 Where euere þei pleie, leepe, or reyne,
 428 þei pinken in her weie Y goo ;
 And whanne y mete with olde men,
 I pleyne ' þis world is chaungid soo ; '
 Noon oþer bofe is but seelde when
 432 Ech man tellip opir his woo."
- At seventy years
 old, the man feels
 in the way of
 young folk ;
- [Page 140.]
 His only comfort
 is in complaints,
 and telling other
 old men his
 troubles.

- Q**uod zoupe to age, "y þee a-peele
 And þat bifore oure god y-wis ;
 I lente þee strengþe, bewte, & heele,—
 436 þese percellis ben of heuen blis,—
- Youth accuses
 him of
 wasting his
 strength

and wealth Corage, liztnesse, freendis, & weele ;
 Alle þese þou hast wastide amys
 in folly, From wijsdom in-to folies feele :
 440 God wole haue rekenyng of al þis.

his sight in vain-
 glory, his mouth
 in oaths and
 gluttony,
 Þine heerynge and þin ize sizte
 þat þou hast wastide in veynglory ;
 þi mouþe to wronge agen rizte,
 444 In fals oopis and foule glotený ;
 þin hondis to robbe and to fizte ;
 þi strengþe þou wastidist in tyrauntry ;
 þi feet in derknesse oute of lizte,
 448 þi bewte þou wastidist in leechery."

[Page 141.]
 The old man con-
 fesses his short-
 comings,

regrets his loss

of youth and
 power,

Quod man, "y was gouerned Bitwene two þeuis,
 þei stale on me: Y was stalworþe & white ;
 Whanne my leepis weren brouȝt to preuis,
 452 I wondre on my silf Y was so lizte.
 Ȝougþe staale from me ; þat soore me greuis ;
 Age steelep on me boþe day and nyȝte ;
 Mi Ȝougþe, my vertu, al from me meuis ;
 456 Now wondre y on my silf where is my myȝte.

and complains
 how youth, with
 all its glory, has
 stolen from him,
 and age, with all
 its defects, has
 stolen upon him.

Ȝougþe staale from me, Y was stalworþe & lizte ;
 And age steelep on me Filþis to weelde ;
 Ȝougþe steelep from me, Y ȝeede up rizte ;
 460 Age steelep on me, Y bowe and ȝeelde ;
 Ȝougþe haþ stolen from me My leepis lizte ;
 Age steelep on me, Y wexe on-myldre ;
 Ȝougþe steelep my corage To pleie & fizte,
 464 Age is so on me stoolen þat y mote to god me
 ȝilde.

At eighty years
 old

"N^OW y am euene of ȝeeris fore scoure,
 So manye wyntir Y am oolde ;
 þere y was wonte To keepe bifore,
 468 Fer aboute now My wei y hoolde :

- My backe bowip, myn igen ben soore,
 Myn hoote blood is kelid coolde :
 Alas ! Conscience ! to litil y toke pi loore,
 472 þe talis þat þou hast ofte me toolde."

[Page 142.]
 his back is bent,
 his hot blood
 cold.
 Ah, Conscience !
 I did not listen
 to you.

- Q**uod Conscience, "wherehaddist þou þat speche?
 pi lihte leepis foonde to preue ;
 þe put of þe stoon þou maist not reche,
 476 To litil myzte is in pi sleue.
 In yougþe whanne y dide þee teche,
 Foule þou me þanne dedist repreue ;
 I þanke god of pi good leeche."
 480 "þhe, Conscience, now to þi wordis y leuee."

Conscience
 wonders at the
 man's repentance,

but thanks God
 for it.

- "**N**ow foure score 3eeris is past,
 Mi lijf is but traueil & woo,
 Fer in to rereage y am east,
 484 Into ten 3eer and moo.
 My lymes fouklen þat weren fast,
 Wip staffe in honde now y goo ;
 My redy speche may not last,
 488 So my teep ben fallen me fro.

At *ninety* years
 old man's life is
 but woe,

he walks with a
 staff,

his teeth fall out,

- F**ul of fleissche Y was to fele,
 Now may I neip^{er} stonde ne goon ;
 It hap now lefte me euery dele,
 492 Me is lefte But skyn & boon.
 Now y am vndre Fortunes whele,
 My frendis forsaken me Euerychoon,
 And alle þe synnes Y loued so weel,
 496 Now wote y weel þei been my foon."

[Page 143]
 his flesh is gone,

he is but skin and
 bone,

forsaken by his
 friends,

and his sins his
 foes.

- Q**uod course of kinde, "Whatt helpip, y wende,
 pi wissching And þin hadde-y-wist !
 What maist þou On þo wordis spende,
 500 It is ful febil In pi list.

Course of Nature
 asks the good of
 his vain regrets.

All men expect
his death, and
none will regret
him; he cumber
all.

Now alle men waiten aftir þin eende ;
þouȝ þou deye, þou schalt not be myste ;
þou combrest boþe foo & frende,
504 þi mylle haþ grounde þi laste griste."

These mortal
sins must quit the
age 1 :

Pride,

Pre deedli synnes maden her moone,
" We forsaken man in age."

508 *Quod* Pride, " y am from him goon,
For Pride in age Doiþ disperage."

Lechery,

[Page 111.]

Glattony.

Quod lecherie, " He loueþ to lie a-loone ;
þouȝ he wolde do, him wantiþ corage."
Quod Glotonie, " he is but felle & boone,
512 He loueþ more mesure þan outrage."

Two think him
no good,
Envy and
Wrath.

Quod Envie, " age hath no myȝte
Ne richesse, lenger me to fynde."
Quod wrapþe, " age may not fyȝte
516 þouȝ he be angri, bi course of kynde."

Two claim him,
Sloth and
Covetousness.

Quod Slouþe, " age my chaumbre haþ dizte,
And calleþ me ease in his mynde."
Quod Couetise, " age haþ me hi te ;
520 Suget to me he dooþ him binde."

Overhope, or vain
Confidence that
they will ever do
well, is the cause
of men's waste
and sin.
Then comes
Sickness.

" **I** knowe," *quod* ouerhope, " fleissch is freele,
Of oolde and ȝonge, of man, of childe ;
In ouerhope þei wasten her weele,
524 And in diuerse werkis ful wylde ;
þei ouerhope enere to lyue in heele,
From age & sijksesse þei wenep hem schilde,
þanne comeþ sijksesse, & printiþ his seele."

Then Wanhope or
Despair,

528 *Quod* wanhope " þan y make him mylde ;

[Page 115.]
and bids them
hoard.

Overhope still
lures them on ;

I bidde him horde, and richesse saue,
For wanhope after mischife doiþ waite,
Whanne sijksesse comeþ men to craue,"
532 *Quod* ouerhope, " þan y flatir, & sumtyme flaite,

'þou schalt lyue, and þi silf it haue.'"
 "3he," seiþ wanhope, "kepe it straite,
 Of good hope no counsell þou craue
 536 Til deef þee easte *with a trippe of dissait.*"

Despair mocks
them,

Quod wanhope, "a gospel y radde :
 To telle it þee y wole bigynne,
 'If a man in synne be sadde
 540 Ech day newe, and lieþ þer-inne,
 Of such a man god is moore gladde
 þan of a childe þat neuere dide synne."
 Quod Conscience, "he wolde make þe madde
 544 To repente þee not, ne neuere blynne."

and tells them the
Gospel; if they

will plunge daily
into sin, God will
be more pleased
than if they never
sinned.

Conscience

Quod Conscience to wanhope, "I-wys
 þou liest, y hate þe þerfore ;
 I knowe þe gospel, it seiþ þis,
 548 'If a man haue synned longe bifore,
 And axe mercy *And* a-mende his mys,
 Repente, and wilne to synne no more,
 Of þat man god gladder is
 552 þan of a child synlees y-bore.' "

reproves Despair,

and repeats the
true Gospel, that
of a repentant

sinner God is
gladder than of
[Page 146.]
one who never
sinned.

Quod wanhope, "a gospel y radde ;
 What it menep y can expownde,
 Ech man schal haue peine or meede,
 556 In þouȝte or dede as he is founde ;
 He hap not ȝit repentid his dede,
 He sizkeþ for synnes ben not vnbounde ;
 þouȝ mercy come, he schal not spede,
 560 For in daunger of wanhope he is bounde."

Despair urges
the Gospel that
men suffer as they

are found, and as
the old man has
not yet repented, he

cannot get mercy.

Quod Conscience, "þou dotid hoore !
 God-is merey þou woldist distroie ;
 þou wenest þi wickidnesse were moore
 564 þan god-is goodnesse & his mercie.

Conscience says,
'Doted whore,

God's mercy

is enough for a
thousand
worlds if they
ask it.'

568

For if a man be woundid soore,
And axe no medicine, him liste to deie ;
God haþ *mercies* y-now *in* stoore
For a þousand worldis þat *mercie* wole erie."

The *Old Man*
calls on the
Virtues to
befriend

him in his need.

572

"**M**Ekenes, Pacience, and Charitee,
3e þat weren my frendis dere,
Mesure, Bisnesse, and Chastitee,
At þis mystire comeþ me neere."
Quod Conscience, "þou flemed us from þee ;
þou woldist not oure loore leere."
Quod richelées, "loo, heere my meynce !
þe symes þat þou louedist & *seruedist*, lo hem
here !"

[Page 147.]

Recklessness
offers instead, the
crew of Sins that
he loved.

576

At a *hundred*
years old man
carries his bier
on his back, all
his friends wish
him dead.

580

"**M**yne age is now an hundrid 3eere ;
Litil y drinke, and lesse y ete,
On my backe I bere my beere,
And alle my frendis me forȝete,
Fayn þei wolde þat y deed were,
Wiþ sowful wordis þei doon me þrete,
And seyn, 'for y am so longe heere,
584 Whanne y come hoome y schal be beete.'

He may stretch
out his neck for
Death's sword ;

he is full of sin ;

he must go to
wreck

unless God have
mercy.

588

NOw mote y leie forþ my necke,
For deep his sward out haþ laugte ;
But I deliure weel þis checke,
I leese my game at þis draugte.
Ful of syme is my seeke ;
To þe preest y wole schewe þat franȝte,
Mi schip is chargid, al goop to wreeke
592 But if god of *merci* be wiþ me sauȝte."

The World re-
proves him,

Overhope and
Despair tempt
him,

596

This worlde haþ me *in* awaite,
And biddip me *quite* þat is past ;
My fleissehe in *ouerhope* wolde me faite,
And *in*to wanhope it wolde me caste.

Helle houndis berken and baite,
 þe feendis writiþ my synnes faste,
 And deef me waitiþ *with* a trippe of dissaite ;
 600 These sixe maken me soore agaste."

[Page 148.]
 Hell-hounds bark
 for him, the Fiends
 and Death watch
 for him.

Panne comeþ forþ good hope :
 To saue man he wolde fonde ;
 "þou wronge wenere ouerhope !
 604 I make *him* free, þou woldist make *him* bonde ;
 I schal conclude þee, þou wanhope,
 Wile good feiþ wole *with* me stoonde ;
 Hooli writte seiþ, ' in god y hoope,
 608 His *merci* is ouer þe werkis of his honde."

But *Good Hope*
 will save the old
 man,

if Good Faith will
 help,

Quod good feiþ, "for þe litil while
 þat now heere [þou] hast serued me,
 I wole þee kepe from al perile,
 612 And make pees bitwene god & þee ;
 And ouerhope, for al his gile,
 From þin herte y schal do *him* flee ;
 And wanhope also y wole exile,
 616 For he is not of *oure fraternitee*."

Good Faith will

make his peace
 with God,

and drive out

Overhope and
 Despair.

Quod þe worlde, Y wole hise dettis quyte,
 And oute of his daunger me hyze ;
 þouȝ my fleissche berke, he schal not bitec,
 620 From his lustis y wole *him* tye ;
 I wole waissche a¹Wey þat feendis write
 With sorowe of herte and teer of yȝe,
 But *with* deef y wole not dispute,
 624 But make me cleene, and leerne to deie.

Man says he will

give up his fleshly

[1 Page 149.]

Lusts, will sorrow
 and weep,

and learn to die.

God ! sowe þi *merci* amonge my seede,
 þanne schal it growe þouȝ y sowe late,
 And Repentaunce my corne schal weede,
 628 And make good pees þere was hate.

May God sow
 His mercy in
 him,
 and Repentance
 will weed his
 corn.

Then the works
of Mercy will let
him in at heaven's
gate.

Reader, you have
heard of Youth
and Age, Virtue
and Vice, Good
Angel and Bad.

Look in this
Mirror; take
your choice, for
Heaven or Hell.

The world, the
flesh, and the
devil tempt us.

[Page 150.]
Let us pray to
God .

that after death
we may see His
fair face.

Dear friends, who
read this, pray
for the Writer's
soul to Mary,
Mother,

to pity it if
Christ will.
Amen.

þe comaundementis þat god bede,
þat is þe locke of heuen ȝate ;
Senene werkis of mercy, and þe crede,
632 þese keies schullen late me in þerate."

Now haue ȝe herde of ȝouþis delice ;
And age in kynde, sijke, & woo ;
Knowing of uertu & of vice ;
636 Good aungil, & wickid freende, & foo ;
And vnderstondinge to be wijs.
Now in þis mirroure loke ȝou soo ;
In ȝoure free wille þe choice lijs,
640 To heuen or helle whipir ȝe wille goo.

The worlde, þe fleissche, & þe feende,
In temptacioun doiþ us chase ;
Bid repentaunce to merci beende,
644 And waissche us at þe welle of grace.
Praise we to god graunte us good eende,
And in heuen to haue a place,
þat after oure deþ we mowen þidir wende,
648 And in perfiȝt loue se his fair face.

Now, leue freendis, greette and smale,
þat haue herde þis trete,
Praise for þe soule þat wroot þis tale
652 A Pater noster, & an aue
To marie modir, maiden free,
As sche bare a childe Coumforte to us,
On þat soule haue pitee
656 If þe wille be of crist ihesus. amen.

[Stans Paer, printed in *Babees Boke*, &c., p. 27, follows here.]

God send us Paciens in oure Oolde Age!

[Pages 113—17, written without breaks.]

- | | |
|--|--|
| <p>From þe tyme þat we were born
 oure youþe passip from day to day,
 And age encreesip moore & moore,
 4 & so doiþ it now, þe sothe to say :
 At every hour a poynt is y-loore,
 So fast goop <i>oure</i> youþe away,
 And youþe wole come agen no moore,
 8 But age wole make us hope blak & gray.
 þefore take hede hope nyzt & day
 How fast youre youþe doop asswage ;
 And hope younge & oolde, lete us praie
 12 þat god send us paciens in <i>oure</i> oolde age.</p> | <p>Our youth passes
 away from day
 to day,

 and will come back
 no more,

 Take heed, then,

 and pray God for
 patience in old
 age.</p> |
| <p>¶ Age wole take from us <i>oure</i> myzt
 þat in <i>oure</i> youþe to us was lent ;
 And also þe cleernesse of oure syght
 16 And oure heerynge schal be faynt.
 þanne schulen we be heuy þat eer were lizt,
 Bicause þat youþe is from us went,
 And þanne wole men do us no rizt,
 20 But al contrarie to <i>oure</i> entent,
 And sikenes wole do us greet turnment
 Whom deop wole sende on his message ;
 Forsoþe þe best amecndement
 24 is þanne pacience in <i>oure</i> olde age.</p> | <p>Age will take from
 us
 our clear sight,
 hearing,
 and lightness.

 Sickness will
 torment us.</p> |

[Page 114.]

- Our bones will
ache,
our head shake,
our nose turn
black,
our tongue lose
its fair speech.
- 28 Oure body wole icche, *oure* bonis wole ake,
oure owne fleisch wole ben *oure* foo ;
Oure heed, *oure* hondis, þo wolen schake,
And *oure* leggis wole tremble where we go ;
Oure bonis wole drie as dooþ a stake,
And in *oure* bodi we schulen be woo,
Oure nose, *oure* chekis, wolen wexe al blake,
32 & *oure* glad chere wole fade us fro ;
And whanne *oure* teef ben goon also,
Oure tunge schal lese his fair langage :
Praie we for us silt & oþer moo
36 þat god sende us paciens in *oure* olde age !
- Our friends will
hate us ;
we shall say, 'Oh,
if I had but
known ;'
no kiss will
greet us
and no joy
gladden us.
[1 Page 115.]
God send us
patience in our
old age !
- 40 Oure freendis þat schulden loue us best,
þanne wole þei haue us but in hate,
In freendship is þer noon oþer trust,
& þerof be we waare to late.
þan may we synge of had y wist,
Oure feynt freendis han us forsake,
And also we schulen go vnkist
44 hope at þe dore & at þe gate ;
And for al þe cheer þat we can make,
þan is ¹ no ioie of *oure* visage :
Whanne *oure* bewte schal aslake,
48 god send us paciens in *oure* olde age !
- ¶ we schulen be so *angri* euermore,
we wolden ben awreke of euery wrong,
þanne summe wolen seorne us þerfore,
52 & summe wole seie we lyue to long ;
Oure sorowe wole þan sitte us so soore
Oure stomak wole no mete fonge ;
& euery day more & more
56 Of sorewe & care schal be *oure* song.
whanne we were bope hool & strong
we were to wie[1]de, & wold out rage,

- And þerfore lete us praie among*
 60 *þat god send us paciens in oure olde age.*

 ¶ For þan wole no þing us availe
 but *oure* bedis and oure crucehe,
 for wordli welþe wole fade & faile,
 64 *And þerfore truste we it not to myche ;*
 & þan wole sijknese us assaile
 Til it haþ made us lijk a wrecche,
 & þan may we do no greet traueile
 68 But ¹*sumtyme grone, & sumtyme grucche,*
 And sumtyme clawe for scabbe & icche
 Whanne age haþ us at his aunantage :
 Who-so lyueþ long schal be such ;
 72 *God sende us paciens in oure olde age !*

 ¶ Al þat we haue lyued heere,
 It is but as a dreem y-met,
 For now it is as it neuere were,
 76 *And so is it þat is to comyng zit.*
 Ful fast we drawen to oure beere,
 In sorewe & drede we schulen be sett.
 Of oolde men þe zonge may lere,
 80 *And fewe þer ben þat doon þe bett ;*
 For þe feend haþ cauȝt hem in his nett,
 And holdiþ hem fast in bondage
 For þei schulden not dispose her witt
 84 *To haue pacience in her oolde age.*

 ¶ þanne schulen we se þat worldli blis
 Is but a þing of vanite,
 And it makip men to do amys
 88 *þat ben in weelþe & greet bewte ;*
 And þerfor, lord, good riȝt it is
 With oure owne staf chastisid to be :
 Lord ! ȝeue us grace to þinke on þis,
 92 *As þou bouȝt us alle upon a tree,*

Let us pray
God to send us
Patience in our
old age.

Nought but
prayers and a
crutch will then
avail us,

for sickness will
assault us,

[1 Page 116.]
and we shall
groan and get the
itch.

May God send us
Patience then !

Our time on earth
is but as a dream ;

we draw towards
our death.

Let the young
learn from the
old, for the devil
keeps them

from having
Patience in their
old age.

Then worldly
bliss will seem
vain.

It is right that we
be chastised with
our own staff.
Christ, let us think
on this,

[Page 117.]

And þat we may in charite

Weel passe *ouer* þis passage

and pass over
death to ever-
lasting bliss.

In-to þe blis þat euere schal be,

96 Whanne we *ben* passid *oure* oolde age.

[“ Bothe 3onge & olde,” or “ Se what oure lord suffride for
oure sake,” printed above, pp. 32-4, follows here.]

This World is but a Vanyte.

AN OLD MAN'S LAMENT.

[*Lambeth MS. 853, ab. 1430, A.D., page 58 ;
written without breaks.*]

AS Y Gan wandre in my walkinge
 Bisidis an holt vnder an hille,
 Y say an oolde man sitte wepinge :
 4 With sizynge sore he seide me tille,
 ¶ "Sumtime y hadde þe world at wille,
 With ricchesse & with rialte,
 And now it is turned al to ille ;
 8 þe worlde is but a vanyte.

In my walk

I saw an old man
 sighing, and he
 said, " Once I
 had all the world
 at my will, but
 now it's all
 turned to ill.

My silf I likne vnto þe morewe :
 Whanne y was child, & bor[e]n bare,
 Mi modir for me suffride sorewe
 12 With gruntyngeis gril & sizynge sare ;
 ¶ On me was neiþer wem ne hore ;
 But sipen in sygne y haue be ;
 Now y am oolde y wepe þefore ;
 16 þis world is but a vanyte.

I am like the
 Morning. At my
 birth my Mother
 groaned with
 pain.

I was spotless,

but now am
 sinful.

At mydmore y lerned to go,
 And plaied as children doon in t'rete ;
 þe kinde of childhode y dide also,
 20 Wip my felawis to fize and þrete.
 ¶ Al þat y dide, it þouȝte me swete,
 For al þis childhode tauȝte me ;
 Now y am oolde, þefore y wepe ;
 24 þis worlde is but a vanite.

At Mid-morn I
 played,
 [1 Page 59.]
 and like a boy
 fought.

All I did, seemed
 sweet : but now I
 weep for it.
 This world is but
 vanity.

At Undren
9 A.M. I was put
to school,

and cursed my
master when he
beat me.

I eared only for
joy and jollity,

alas!

At Mid-day I was
knighted,

and none durst
stand my charge.

Where is now my
bravery? Not to
be hidden from
death.

At High Noon I
was crowned
King, and fulfil-
led all my lusts.
[1 Page 60.]

Now age has
crept on me.

This world is but
vanity.

At Mid-afternoon
my pleasures
passed away.

Man's life here is
but a day com-
pared to everlast-
ing life.

At vndren to seole y was sett
To lerne lore, as opir doop ;
Whanne my maistir wolde me bet,
38 I wolde him curse, y was ful wroop.
¶ To lerne good y was ful loop,
I pouzte on ioie & iolite ;
Now certis, for to seie þe soop,
32 þis world is *but* a vanyte.

At mydday y was dubbid knyzt,
In route y lerned for to ryde ;
Was þer noon so hardi a wízt
36 þat in bataile durste me abide.
¶ Where is bícome now al my pride,
Mi booldnes, & my fair bewte ?
Now from deop may y me not hide ;
40 þis world is *but* a vanyte.

At hiȝ noon y was crowned king,
þis world was oonli at my wille ;
Euere to 'lyne was my liking,
44 And alle my lustis to fulfille.
¶ Now age is copen on me ful stille,
And makip me oold & blae of ble,
And y go downeward wiþ þe hille ;
48 þis World is but a vanite.

At mydounemoon y droupid faste,
Mi lust & liking wente away ;
From iolite myn hert is paste,
52 From rialte & riche aray.
¶ Mammis lijf here is but a day
Agens þe lijf þat euere schal be ;
And oo þing y dare weel say,
56 þat þis world is but a vanyte.

- A**t euensong tyme y wax ful coold,
 And bigan to go bi staue ;
 Now is deef on me ful boold,
 60 *And* for his rent he wole me crane.
 ¶ Whanne y am deed & leid in graue,
 þer is no þing þanne þat saueþ me
 But good or yuel þat y do haue ;
 64 þis world is but a vanite.

At Even Song I
 walked with a
 staff. Death seeks
 me.

In the grave
 nought saves but
 good done.

- T**hus is þe day come to nyȝt,
 þat me loþith of my lyuyngē,
 And doolful deef to me is diȝt,
 68 *And in* coold 'elay now schal y clinge."
 ¶ þus an oold man y herde moruyngē
 Biside an holte vnder a tree.
 God graunte us his blis euerlastinge !
 72 þis world is but a vanite.

At Night I loathe
 my life. Death
 and the Grave
 possess me.

[1 Page 61.]

God grant us His
 bliss ! for this
 world is but
 vanity.

["In a noon tijd," or "*Reuertere*," pp. 91-4 of this volume,
 follows here in the MS.]

This World is False and Vain.

[*Lambeth MS. 853, page 32, written without breaks.*]

Why is this world
beloued ?

Its power passes
away like a
brittle pot.

It is false in all,
and so unstable,

[¹ Page 33.]

false in its
business and its
pleasures too.

Where is Solo-
mon,

or Samson,

Absalom or
Jonathan,

Cesar

or Dives,

Tully

or Aristotle,

Whi is þis world biloued þat fals is & veyn,
Sipen þat hise welþis ben so unserteyn ?

¶ Al so soone hee passiþ his power away
4 As doop a brokil poot þat freisch is and gay.

¶ Truste 3e rap̃er to lettris written withinne þis
þan to þis wrecchid world þat ful of sygne is.

¶ It is fals in his biheeste, & r̃izt disceyuable ;
8 It hap bigilid many a man, it is so vustable.

¶ It is rap̃ir ¹ to bileue þe waginginge wijnde
þan þe chaungeable world þat makip̃ men so
blinde.

¶ For wheþer þou slepe or wake, þou schalt fynde
it fals
12 Bothe in hise businessis & in hise lustis als.

¶ Telle me where is Salamon, sumtyme a king
richec,
Or Sampson þe stronge to whom was no man
liche ?

¶ Or þe fair man absolon, merueilose in cheere,
16 Or þe duke ionatas, a weel biloued fere ?

¶ Where is bicomē cesar, þat lorde was of al,
Or þe riche man elopid in purpur & in pal ?

¶ Telle me where ys tullius, in eloquence so sweete,
20 Or aristotil þe Filosofre with his witt so greeþe ?

- ¶ Where ben þese worþi þat were heere-to-forn ?
Boþe kingis & bischopis, her power is al lorn.
or all former kings ? All their power is lost,
- ¶ Alle þese greete princis *with* her power so hize
24 Ben vanischid nowa-way *in* twynkeling¹ of an yge.
all vanished in the twinkling of an eye.
[1 Page 34.]
- ¶ Þe ioie of þis wrecchid world is a schoorte feeste,
And it is likened to a schadewe þat may not longe
leste,
This world's joy is a passing shadow,
- ¶ And ȝit it drawiþ man from heuen riche blis,
28 And ofte tyme it makith him to syme & do a-mys.
and yet makes man lose heaven.
- ¶ Calle no þing þine owne, þerfore, þat þou maist
heere leese ;
For þat þe world haþ lent þee, ofte he wole it cese.
Call nothing here thine own ;
- ¶ Sette þin herte in heuene a-boue, & þenke what
ioie is þere,
32 And þus to dispise þe world y rede þat þou lere.
set thy heart on heaven above.
- ¶ Þou þat art but wormes meete, poudre, & dust,
To enhaunce þi silfe *in* pride sett not þi lust.
Thou food for worms, exalt not thyself in pride ;
- ¶ For þou woost not to-day þat þou schalt lyue to-
morrowe,
36 þerfore do þou enere weel, And þanne schalt þou
not sorowe.
thou may'st die to-morrow.
- ¶ It were ful ioieful & sweete, lordschipe to haue,
If so þat lordschip miȝte a man fro ²deep saue,
Lordship would be good if it could save a man,
[2 Page 35.]
- ¶ But for as myche as a man schal deie at þe laste,
40 It is noo worschip, but a charge, lordschip to
taaste.
but it is no honour, only a burden.
- Omnia terrena
Per vices sunt aliena :
nescio sunt cuius ;
44 mea nunc, cras huius et huius.
Dic, homo, quid speres,
si mundo totus adheres ;
nulla tecum feres,
48 licet tu solus haberes.
All earthly things are another's by turns,
now mine,
now another's.
What do you hope for, if you cleave wholly to this world ?
You can take nothing out of it but yourself.

Earth.

Whanne liif is moost loued, and deep is moost hatid :
 þanne doop deep drawe his draw3t, and makip man
 ful nakid.

De terra plasmasti me, &c.

Man, made of
 earth, has only
 cared how he may
 be set high up on
 earth.

ERþe out of erþe is wondirly wrou3t,
 Erþe of erþe haþ gete a dignyte of nou3t,
 Erþe upon erþe haþ sett al his þou3t,
 4 How þat erþe upon erþe may be hi3 brou3t.

Man would be a
 king on earth ;
 but when earth
 [1 Page 36.]
 bids him home,
 he shall find it
 hard to part.

¶ Erþe upon erþe wold be a king ;
 But how erþe schal to erþe, þenkiþ he no 1 þing ;
 Whanne þat erþe biiddiþ erþe hise rentis hom
 bring,
 8 þan schal erþe out of erþe haue a piteuous parting.

Man wins on
 earth castles, and
 says ' It is ours.'

¶ Erþe vpon erþe wyneþ castels & touris,
 þan seiþ erþe to erþe ' now is þis al houris :'
 Whanne erþe upon erþe haþ biggid up hise
 boure[s],
 12 þanne schalerþe upon erþe suffir scharpe schouris.

But he shall
 suffer sharply for
 it.

Man goes on earth
 glittering in gold,
 and yet he shall
 return to earth
 before he likes.

¶ Erþe gooþ vpon erþe as molde upon molde,
 So gooþ erþe upon erþe al gliteringe in golde,
 Like as erþe vnto erþe neuere go schulde ;
 16 And 3it schal erþe vn-to erþe raþer þan he wolde.

Wretched man,
 who toilest

¶ O þou wrecchid erþe þat on erþe traueilist ny3t
 and day

- To florische þe erþe, to peynte þe erþe *with* wan- to adorn thee with
towne aray ; fine raiment,
3it schal þou, erþe, for al þi erþe, make þou it yet shalt thou
neuere so queynte & gay,
20 Out of þis erþe into þe erþe, þere to cling as a return to earth
clot of clay. like a clod.

- ¶ O wrecchid man, whi art þou proud ¹ þat art of [1 Page 37.]
þe erþe makid ? Why art thou
Hider brouȝtist þou no schroud, But poore come proud who art
þou, and nakid ; made of earth ?
Thou camest to
Whanne þi soule is went out, & þi bodi in erþe when thou art
rakid, put in earth, all
24 þan þi bodi þat was rank & Vndeout, Of alle men will hate
men is bilatid. thee.

- ¶ Out of þis erþe cam to þis erþe þis wrecchid Thy clothing
garnement ; came from earth
To hide þis erþe, to happe þis erþe, to him was to enwrap thy
cloþinge lente ; earth,
Now goop erþe upon erþe, ruli, raggid, and rent, which under the
earth shall have
28 þerfore schal erþe vndir þe erþe haue hidiose torment.
turment.

- ¶ Whi þat erþe to myche loueþ erþe, wondir me Why earth/man
þink, loves earth too
Or whi þat erþe for superflue erþe to sore sweete much, I wonder,
wole or swynk ;
For whanne þat erþe upon erþe is brouȝt *with*- for when man
inne þe brink, comes to the
grave's brink he
32 þan schal erþe of þe erþe haue a rewfyl swynk. shall have a sad
time of it.

- ¶ Lo, erþe upon erþe, considere þou may Man, thou camest
How erþe comeþ into erþe nakid al way, into earth naked,
¶ Whi schulde erþe upon erþe go now so stoute or [Page 38.]
gay

and shall be so
when thou diest.

36 Whanne erþe schal passe out of erþe in so poore
aray?

Think on this, and
of the judgment
at thy resurrec-
tion,

¶ Wolde god, þerfore, þis erþe, While þat he is
upon þis erþe, Vpon þis wolde hertile þinke,
And how þe erþe out of þe erthe schal haue his
aȝen-risynge,
And þis erþe for þis erþe schal ȝeelde streite
rekenyng;

and then never
for this earth
shalt thou dis-
please God.

40 Schulde neuere þan þis erþe for þis erþe mysplese
heuene king.

Pray therefore,

¶ þerfore, þou erþe, vpon erþe þat so wickidli hast
wrouȝt,

While þat þou, erþe, art upon erþe, turne aȝen þi
þouȝt,

man, to God,

And praie to þat god upon erþe þat al þe erþe
haþ wrouȝt,

that thou may'st
come to bliss.

44 þat þou, erþe upon erþe, to blis may be brouȝt.

Lord, let not man
come to grief for
this earth, but

¶ O þou lord þat madist þis erþe for þis erþe, &
suffridist heere peynes ille,

Lete neuere þis erþe for þis erþe myscheue ne
spille,

But þat þis erþe on þis erþe be euere worchinge
þi wille,

[1 Page 38.]
here ever work
thy will, that he
may ascend to
thy high hill.

48 So þat þis erþe from þis erþe may stie up to þin
hiȝ hille. A-M-E-N.

[See an earlier Poem on *Earth*, in alternate English and Latin stanzas, in my edition of *Early English Poems* for the Philological Society, 1862, p. 150-2; and in *Reliquiæ Antiquæ*, vol. ii. p. 216.

Memento homo quod cinis es, and the Creed (pp. 101-3 of this Text), follow here in the MS.

Reuertere!

(IN ENGLISH TUNGE, TURNE AȝEN !)

[*Lambeth MS. 853, ab. 1430 A.D., page 61, written
without breaks.*]

- I**N a noon tijd of a somers day
 þe sunne schoon ful myrie þat tide,
 I took myn hauk al for to play,
 4 Mi spaynel rennyng bi my side.
 ¶ A feisaunt hen soone gan y se,
 Myn hound put up ful fair to flizt,
 I sente my faukun, y leet him flee :
 8 It was to me a deinteuose sizt.
- ¶ My faukun fliz faste to his pray,
 I ran þo *with* a ful glad chere,
 I spurned ful soone on my way,
 12 Mi leg was hent al *with* a brere.
 ¶ þis brere forsoþe dide me grijf,
 And soone it made me to *turne aȝe*,
 For he bare written in euery leef
 16 þis word in latyn, reuertere.
- I** knelid & pullid þe brere me fro,
And redde þis word ful hendeli ;
 Myn herte fil down vnto my too
 20 þat was woont sitten ful likingly.
 ¶ I leete myn hauke & feysaunt fare,
 Mi spaynel fil down to my knee,
- One sunny
 summer noon I
 took out my hawk
 and spaniel.
- The dog put up a
 hen pheasant,
 and I flew my
 falcon at her—a
 pretty sight.
- I ran on fast,
- but a briar
 brought me to
 grief, and made
 me turn back, for
 on every leaf it was
 written *Reuertere*.
- I disentangled
 myself.
- My heart fell to
 my toe.
 [Page 62.]
- I let the hawk and
 hen fly,

and sighed over
this *Reuertere*.

þanne took y me wiþ siȝyngē sare
24 þis new lessoun, reuertere.

It means 'turn
again, or back.'

Reuertere is as myche to say
In englisch tunge as, *turne aȝen* :

Turn, then, man
and think of thy
life, open and
hidden.

Turne aȝen, man, y þee pray,
28 And þinke hertili what þou hast ben ;

If thou wouldest
go to heaven,
think of '*turn
again*.'

¶ Of þi liuyngē be-þinke þee rijfe,
In open & in priuite.
þat þou may come to euerlastinge lijf,

32 Take to þi mynde reuertere.

I became serious,

Þis word made me to studie sore,
And binam me al my list ;

and thought how
I had spent my
life.

How y hadde ledde my lijf so zore,
36 I putt it freischli in-to my brist.

I found myself
full far from God,

¶ þanne foond y me ful fer y-flet
Al from god in maieste ;
Forsoþe þere schal no þing me leett

and will repent.

40 þat y ne wole syngē reuertere.

This summer-
noon heat

[Page 63.]

is like

This noon hete of þe someris day,
Whanne þe sunne moost ¹hizest is,
It may be likened in good fay,

44 For gregorie witnessiþ weel þis ;

man in youth,
rushing into all
kinds of sin.

¶ For in ȝonge age men wide doon walke
To dyuers synnis in fele degre :

þouȝ a ȝong man make a balke,

48 ȝit take to þi mynde reuertere.

Last blinds many
a man,

For likinge blindiþ many oon
þat he seep not him-silf y-wis,
And makip his herte as hard as stoon ;

and prevents him
thinking of
heaven.

52 þanne þenkiþ he not on heuen blis ;

¶ For danyel preueþ it weel riȝtfulli,
As susannis storie telliþ me,

Two preestis were deemed worpili ;
56 For liking þei knew not reuertere.

ȝouþe berip þe hauke upon his hond
Whanne iolite forȝetiþ age :
This hauke is mannīs herte, y vnderstonde,
60 For it is ȝong & of hiȝ romage.
¶ He puttiþ his hauke fro his fist,
He þat schulde to god be free ;
He meltiþ and wexiþ a weel poore gist
64 Whanne he cometh to reuertere.

You'h bears the
hawk on his
hand.

The hawk is
man's heart, and

is flown from the
fist, but not to
God.

[1 Page 64.]

For ful of corage is ȝougeþe in herte,
And waitynge euere on his pray,
He ne spariþ ryuer ne þornes smerte
68 To gete his myrþe þere he beest may.
¶ He þat ensercliþ þe derknes of nyȝt,
And þe myst of þe morowtide may se,
He schal know bi cristis myȝt
72 If ȝouþe kunne synge reuertere.

Youth watches
ever its prey, and

s pares no prick of
thorn to get its
pleasure.

Let the waterher
of the night ask
whether youth
will heed the call
' Turn again.'

This hawk of herte in ȝouþe y-wys,
Pursueth euere þis feisaunt hen ;
þis feisaunt hen is likingnes,
76 And euere folewiþ hir þese ȝonge men.
¶ þis is likinge in every synne,
Venial & deedli wheþer it be,
With greet likinge he wole bigynne,
80 But sorewe brienge forþ reuertere.

This hawk, man's
heart, pursues
ever the hen
pheasant
Pleasure.

Lust or Desire is
the beginning of
every sin,

Liking is modir of synnis alle,
And norischiþ every wickid dede,
In feele myscheues sche makip to falle,
84 Of al sorowe sche dooþ þe daunce leede.
¶ þis herte of ȝouþe is hie¹ of port,
And wildenes makip him ofte to fle,

Their mother,
and nourisher,

and of all sorrow
leads the dance.

[1 MS. his.]

[Page 65.]

Youth, through
wildness,

often goes wrong.
Then it should
turn again.

And ofte to falle in wickid sort ;
88 þanne is it þe beste, reuertere.

In pleasure,
think that youth
must leave thee.

But be waar of welþe or þou be woo ;
In iolite whan þou art piȝt,
þinke þat ȝonge wole go þe fro,
92 Be þou neuere so greet of miȝt.

When age takes
thee, thou wilt
think it best to
turn again.

Whanne age haþ take þee bi þe brēst,
And for febilnes þou myȝt not se,
þin herte seiþ þanne þat it is best
96 For to seiē & synge reuertere.

Holy Writ says
that a request too
long delayed will
be refused.

But in holi writt we fynde
If þou þi lord schulde ouȝt aske a þing,
For þi longe beinge bihinde,
100 Aȝenseid art þou of þin askinge.

In youth thou
didst wild out-
rage and forȝat-
test *Reuertere.*

¶ While þou were ȝonge, in tendre age,
Of þin askinge þou were ful free
In ydilnes & wilde outrage ;
104 þanne was forȝete reuertere.

Let every one
think how short a
time he shall be
here.

Perfore euery man biþinke him weel
How litil while is his dwellynge ;
As holy writt yt dooþ telle,
108 He schal not ¹ knowe with-oute lesinge.

[1 Page 66.]

Cocks crow when
midnight comes.
Man knows not his
time if he cannot
say *Reuertere.*

¶ A cok can crowe his tyme myȝnyȝt,
Which he knowith weel in his degre :
But his tyme he knowith not aȝt
112 þat can weel neuere seiē reuertere.

Think, then, man,
that there is no
so poor wretch as
thou.

Therfore be þou in certein, man,
While þou muste knowe how ;
Biþinke þi silf how þou art þan ;
116 Noon so poore a wrecche as þou !

Pray we all to
God to grant ever-
lasting bliss to all
who can say
'Turn again.'

¶ Þerfore praye we to heuene king,
Euery man in his degre,
To graunte them þe blis euerlastinge
120 þat þis word weel kan seiē, reuertere.

Merci Passith Rytwisnes.

(A DIALOGUE BETWEEN A SINNER AND MERCY.)

[*Lambeth MS. 853, ab. 1430 A.D., pages 66 to 73 ;
written without breaks.*]

- | | |
|---|--|
| <p>BI a forest as y gan walke
 With-out a paleys in a leye,
 I herde two men togidre talke ;
 4 I pouȝte to wite what þei wolde seie.
 ¶ þat oon stood in a doolful aray,
 Hiſe deedli synnis he gan to defie,
 “Alas,” he seide, me dredidþ to-day
 8 þat riȝt wole forþ, & no <i>mercy</i>.”</p> | <p>As I walked I

 heard two men . . .
 talking.</p> <p>One was very sad,
 fearing that Right
 would be done,
 without Mercy.</p> |
| <p>¶ þanne answeride merci with sobir ¹cheer,
 “Man, me þinkipþ þi witt is bare ;
 If þou wolt, y schal þee leer,
 12 þee needipþ not to moorne so sare.
 ¶ I rede þee to foonde to ameende þi fare ;
 Go enery day & heere a messe,
 And schryue þee cleene, & haue noo care,
 16 For mercy passipþ rytwisnes.”</p> | <p>[1 Page 67]
 But <i>Mercy</i> said,
 Man, you

 need not mourn.</p> <p>Amend your
 ways, hear Mass
 daily, be shriven,
 and fear not,
 Mercy passeþ
 Righteousness.</p> |
| <p>¶ þanne seide þe synner with angri mood,
 “Man, me þenkist² þou doest raue ;
 I woot weel þou canst no good,
 20 þou barist neuere staat but as a knawe.</p> | <p><i>The Sinner</i>
 answered, Thou
 ravest ;
 [2 for þenkipþ]</p> |

as I deserve, so
shall I have ;

¶ As y deserue, so schal y haue ;
Weel bittirli y schal a-bie ;
I knowe noon helpe þat me schulde haue,
But þat riȝt schal forþ, and no *mercie*."

Right, not Mercy.

24

Mercy.

If thou wilt give
up thy sin,

¶ þanne seide mereye meeke & mylde,

" If þou wolt fro þi synnes drawe,
þouȝ þou speke þese wordis wilde,
28 To helpe þee ȝit I wolde be fawe.

love God and
repent,

[1 Page 68.]

He is over the
law :

His Mercy ex-
ceeds His Justice.

¶ Loue weel god, þat is my sawe,
Repente þee blyue of ¹al þi mys ;
Almyȝti god is ouer þe lawe,
32 His merci passip his riȝtwisnes."

The Sinner.

[2 or founeel.]

I never willingly
did a good deed ;

I deserve hell ;

my wicked deeds
will kill me.

Right, and no
Mercy, on me.

" Seie me," quod þe synner, " þou founned ² clerk.
þou couldest neuere rede in no spel ;
I wrouȝte wilfulli neuere good werk ;
36 What riȝt haue y in heuen to dwelle ?
¶ I haue deserued to go to helle,
And þefore ofte sore sike y ;
My wickid dedis wole me quelle,
40 þere riȝt schal forþ, and no *mercy*."

Mercy.

God shed His
blood for thee and
me,

and bought us
with his flesh.

Thy soul is His.
He will have
mercy.

¶ Mercy seide " þou canst no good ;
God schewip þee kyndenes many foode,
For þee & me he schedde his blood,
44 And suffride woundis bittir & colde.
¶ His fair body to þe iewis was solde
To bie oure synful soulis to blis ;
þi soule is his, y myȝt be holde ;
48 His merci passip his ryȝtwisnes."

The Sinner.

I know God is
good and true,
and loves Truth.

¶ " Forsope," quod þe synner, " þat leue y weel,
þat he is boþe good & kynde,
And þerto trewer þan ony steel ;
52 þat he leueþ truþe weel schal y fynde.

¶ How myȝt god me of care vubinde
 Sipeȝ god loueþ troupe so verrili ?
 Do way, mercy, þou spillist myche winde,
 56 For riȝt schal forþ, & no mercy."

[Page 69.]
 How then shall
 He free me ?
 Right will pre-
 vail, not Mercy.

¶ Merci seide, "woldist þou god knowe,
 And wiþ good entent mercy calle,
 And to him meekeli þee abowe,
 60 þan schal neuere myscheef in þee falle.
 ¶ þouȝ þou haddist do þe synnis alle,
 And þou erie mercy for al þi mys,
 And wiþ good herte on him to calle,
 64 þan wole his mercy passe riȝtwisnes."

Mercy.
 If thou wilt really
 pray for mercy,
 though thou hast
 sinned all the
 sins,
 God's Mercy will
 exceed His
 Justice.

¶ "What," quod þe synner, "y trowe þou raue ;
 Canst þou neuere of þi pletinge blyne ?
 þe deuel bad ne neuere mercy craue,
 68 And he can more clergie þan al þi kynne ;
 ¶ And he him silf is ful of synne,
 And ȝit wole he neuere mercy erie :
 I coueite neuere heuen to wyne
 72 While riȝt schal forþ, & no mercie."

The Sinner.
 Nonsense! The
 Devil bad me
 never ask mercy ;
 and he knows
 more than thou.
 He is full of sin,
 and never asks
 mercy ;
 Justice will
 prevail.

¶ Merci seide "y preue bi skile,
 Witt is nouȝt worþ, but grace he souȝt ;
 þe deuel ȝHap clergie & witt at wille,
 76 And enere he settiþ it foule at nouȝt :
 ¶ He fil in wanhope as him neuere rouȝte,
 þoruȝ pride in heuen he loste his blis ;
 Hadde he oonys grace bisouȝte,
 80 Merci hadde passid riȝtwijsnes."

Mercy.
 The devil's wit is
 no good without
 grace.
 [1 Page 70.]
 He fell into de-
 spair when he
 lost heaven.
 Had he sought
 grace he d have
 had Mercy.

¶ Whanne þe synner herd þis, he sized sore,
 With rewful cheer greet dool he made,
 And seide, "of þee wole y lerne more ;
 84 þan is the deuel fals and bad,
 ¶ For if he myȝte merci haue had,

The Sinner.
 I'll learn of thee.
 The devil must be
 bad if he might
 have had mercy.

He needs be sorry
who gets Right
and not Mercy.

*MS. transposes
riȝtwisnes and
mercy.]*

88

A þousand sipis y him defie ;
He may be sory & no-þing glad
þat schal haue 'riȝtwisnes & no mercy."

Mercy.

Dear brother,
give up the devil,
who would send
you to hell.

92

Mercy biheeld þat semeli goost,
And seide, "leue broþer, forsake þe feend,
For he wolde fayn þi soule were lost,
To dwelle in helle without eend.

Pray for grace,
God will send it,
and thy soul will
go to heaven.

96

¶ Biseche now grace, & god wole sende
And þou wolt do as y þee wijs,
And þan þi soule to heuen schal wende,
þere merci passiþ riȝtwisnes."

The Sinner.

[Page 71.]

My past life is
worthless ;
I will serve God ;
may He keep me
from sin.

100

"**A**las," quod þe synner, "al my lijf y rue,
For it is no þing as y wende ;
To serue god y wole be trewe
If ony grace he wole me sende.
¶ Of al wickidnes he me defende !
þe fals feend, y him defie ;
He wolde no þing þat y did meende,
þat biheet me riȝt & no mercie."

104

Mercy.

No so, and re-
joice. Be sorry
for thy sin, be
shriven, do
penance, and

108

Merci seide "if þou wolt so,
þou myȝt be glad al þi lijf,
And for þi synne þou maist be woo,
And to a preest cleene þee schriue,
¶ And take penaunce without striff,
Repentyng þee of al þi mys,
þan bi þi witt þou maist knowe riȝt
þat merci passiþ riȝtwisnes."

112

repent : Thou
shalt know that
Mercy passes
Justice.

The Sinner.

No penance is
enough for me :
not being buried
alive.

116

"**A**las," quod the synner, y haue lyued wrong !
What penaunce were y worþi to haue ?
þer may no man sette me to strong
þouȝ y were quicke doluen on graue.

¶ A! almiȝty god, *mercy* I craue,
 Now lete my flesche my synnis abie!
 Graciose *crist*! my soule þou haue,
 120 For riȝt is nouȝt wiþout *mercie*."

*Ah God! have
 mercy. Christ,
 take my soul.*

[Page 72.]

Mercy seide, "ful weel þou woost,
 As þou hast often herd sayen,
 What man is founde þat was lost,
 124 Wiþ him is *crist* plesid & fayn.
 ¶ What nede had *crist* to suffre payne
 But for to bie oure soulis to blis?
 Telle me þi lijf heere al playn,
 128 þat *mercy* may passe riȝtwisnes."

Mercy.

*Christ rejoices
 over the lost
 sinner who is
 found.*

*Tell me all thy
 sins.*

"**M**y fyue wittis y haue mys spende
 þoruȝ *pride*, *enuie*, & *leccherie*:
 To þe ten heestis y haue not tende
 132 þoruȝ *slouþe*, *wraþþe*, & *glotenie*.
 ¶ In coueitise lyued haue y,
 And neuere dide werkis of *mercyes*;
 God! ȝeue me grace or þat y die!
 136 þi *merci* may passe riȝtwisnes."

The Sinner.
*I have misspent
 my Five Senses;
 disobeyed the
 Ten Command-
 ments; lived in
 covetousness, and
 done no good
 works.*

*God, let thy
 Mercy pass thy
 Justice.*

Merci ȝaf him penaunce stronge,
 And seide "man, wolt þou þis take?
 þou muste suffre boþe riȝt and wrong;
 140 If þou þi synne wolt forsake,
 ¶ In good praiers þou muste wake,
 And neuere¹ wilne to do a-mys;
 And for þi sorewe þat þou doost make,
 144 *Merci* schal passe riȝtwisnes."

Mercy.

*Do this penance;
 Suffer, and for-
 sake thy sin.*

*Watch and pray.
 Never will to sin.*
 [1 Page 73.]

*Then Mercy
 shall exceed
 Justice.*

Þe synner took penaunce wiþ good entent,
 And lefte al his wickid synne;
 Whanne he hadde leue, away he went

*The sinner for-
 sook his sins.*

and all his
friends ;
did great penance,
and no sin wil-
fully.
He trusted to
God to bring him
to heaven.

148 From alle his freendis, kip & kyme.
¶ In greet penaunce he putte him inne,
And neuere aftir wilfulli dide mys ;
He truste on god heuen to wyne,
152 þere mercy passip riȝtwijsnes.

Lord ! give us
grace, and be
merciful to us.

Almiȝti god ! now make us stable,
And ȝeue us grace weel to spede,
And to us alle bee merciable,
156 And forȝeue us alle oure mysdede.

Mary, guide our
souls to thy Son,

¶ And helpe us, ladi, att oure moost nede,
To þi sone oure soulis þou wys,
And *with* his *mercy* fulli us fede

where Mercy pre-
vails over Justice.

160 þere mercy passip riȝtwijsnes. A-M-E-N.

[“As resoun rewlid,” or “Filius Regis Mortuus est,” follows.
It is printed in *Political, Religious, and Love Poems*, p. 205, &c.]

The Belief.

[*Lambeth MS. 853, ab. 1430 A.D., page 39 ; written
without breaks.*]

¶ **Memento homo quod cinis es, et in cinerem reuerteris.** Remember, man,
that thou art dust.

¶ **Fac bene dum viuis. Post mortem viuere si uis.** Do well while
thou livest.

¶ **Tangere qui gaudet. meretricem qualiter audet.** How does he who
delights to touch
a harlot, dare to

Palmis pollutis, regem tractare salutis.

Credo in deum patrem omnipotentem.

handle the King
of Salvation with
polluted hands.

IN þee, god fadir, I bileeue,

þe firste persooone ful of myzt,

þat al of nouzt hast maad to meene,

4 þoþe heuen & erþe, day & nyzt.

I believe in God
the Father,

¶ And in þin oonly goten sone,

Born of þi silf bifor al þing,

Oure lord ihesus, þe secunde persooone,

8 Bothe oo god in heuen beinge.

and in His only
begotten Son,

Jesu Christ,
one with God,

¶ þe same god þat euere hap ben,

And siþen conceyued bi þe holi goost,

And born of a mayden cleene,

12 Bicause a man in meekenes moost.

conceived by the
Holy Ghost, and
born of a pure
virgin,

[Page 40.]

¶ And rízt as in þe trynyte

Ben persooones þre, substauncis but oon,

Rízt so in þee ben substauncis þre,

16 God, soule, bodi, & al oon persooone.

(of three sub-
stances, God, soul,
body.)

who suffered
under Pontius
Pilate, was
crucified,

and buried,

¶ Undir pilate þou suffridist peyne
Bi fre wil, mankinde to saue,
Nailid on a croos, & þeron slain,
20 And taken doun & biried in graue.

descended into
hell,

but rose again
the third day,

¶ In soule oonli þou wente to helle,
& took þens þi part, it was good riȝt,
But up þou roos in fleisch and in felle
24 þe þrid day bi godli myȝt.

ascended into
heaven,

¶ þou stiȝ to heuen in þi manhede,
And þere þou sittist on þi faȝir riȝt side,
But ouer al-where is þi godhede,
28 þere is noon þat from þee him may hide.

whence He shall
come to iudge
both quik and
dead,

¶ þens schalt þou come us alle to deeme,
Boþe quik and dede of adams seed.
With opene woundis & visage breme;
32 þis bileue makip true men drede.

[1 Page 11.]
I believe in the
Holy Ghost,

¶ I bileue in þe holi ¹goost,
þe þridde persooene in trynȝte,
Of which þe noon is more ne moost,
36 But al oon god in persooenes þre.

who makes Holy
Church, by faith-
ful men giving
each to other
what each can.

¶ þe holi goost makip holi chirche
Of feipful men, bi comȝynȝe
Ech oon to oþir what þei kuȝne worche
40 In holines and good lyuȝng.

I believe in the
Forgiveness of
Sins (through the
Sacrament),

¶ Forȝeeuenes y bileue of syȝne
Bi þe holi goost and þe sacrament,
If y maye goostli to hem wyȝne,
44 Or ellis him silfe is euere present.

¶ þouȝ he neuere so present be,
ȝit he wole for ful meekenes

þat y do þerto þat is in me,
 48 Lest contempt lette me of forȝeuenes.

¶	Also y bileene in hool mynde, þe holi goost schalle knytte aȝen þe soule to þe fleische of al mankinde ; 52 For al fleish schal ryse þat deef hath slayn.	and that the Holy Ghost shall knit again all men's souls to their flesh on their resurrection,
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¶	þe holi goost schal ȝeue also Euerlastyngē lijf to alle true men. þat we may heere serue þer-to, 56 ¶ Y rede we seie alle, amen.	and shall give everlasting life to all true men.
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[*The Sixteen Points of Charity*, or “Man, among þi myȝbis,”
 printed p. 114, below, follows here in the MS.]

The Ten Commandments.

[*Lambeth MS. 1853, ab.1430 A.D., page 47 ; written
without breaks.*]

Every one should
teach his children
these, and keep
them himself.

EUery man schulde teche þis lore
To hise children *with* good entent,
And do it him-silf euermore,
4 To kepe weel goddis comaundement.

I. Have no false
gods. Worship
God Almighty.

¶ Fals goddis þou schalt noon haue,
But worschipe god omnipotent ;
Make not þi god þat man hap graue :
8 þis is þe firste comaundement.

II. Take not
God's name in
vain. Swear by
no created thing.

¶ Goddis name in ydil take þou not,
For if þou do þou schalt be schent ;
Swere bi no þing þat god hap wrought :
12 þis is þe secunde comaundement.

III. Hallow the
Holy Day.

¶ Haue mynde to helewe þin holi day,
þou & alle þine *with* good entent ;
Leue seruile werkis & nyce aray ·
16 þis is þe þridde comaundement.

IV. Honour thy
Father and
Mother.

[¹ Page 41.]

¶ Worschipe þi fadir & þi modir boþe,—
þat longe lijf to þee be lent,—
With meete land drink, comfort & cloþe :
20 þis is þe iiij^e comaundement.

V. Kill no man,

¶ Sle no man *with* yuel wille,
Ensaumple, or tunge, or strokis dent ;

- But euermore do good for ille :
 24 þis is þe fifthe comaundement.
- ¶ Do no lecherie in al þi lijf ;
 Lete fleischeli knowynge from þee be lent
 Saue oonli bi-twene man & wijf :
 28 þis is þe sixte comaundement.
- ¶ þou schalt not stele no maner of þing,
 Ne helpe þerto bi no consent.
 Leue alle fals mesuris & al gilinge :
 32 þis is þe .vij. comaundement.
- ¶ þou schalt beere no fals witnes
 For no mater þat may be ment ;
 Seie euere þe soþe, or holde þi pees :
 36 þis is þe .viij. comaundement.
- ¶ þou schalt not coueite þi neiȝboris good,
 As hous, lond, catel, ne rent,
 In hindringe of him & of his blood :
 40 þis is þe .ix. comaundement.
- ¶ þou schalt not desire þi neiȝboris feere,
 Ne falsli his seruauȝt from him hent,
 Ne no good þat ¹he hath heere :
 44 þis is þe .x. comaundement.
- ¶ þese ten to kepe, þou ȝeue us grace
 þat on þe roode was al to-rent,
 In-to his blis þat we mowe passe
 48 At þe laste day of Iugement.

but do good for ill.

VI. Commit not
adultery or
fornication.

VII. Steal not.

Use no deceit.

VIII. Bear no
false witness.IX. Covet not
thy neighbour's
goods.X. Covet not thy
neighbour's wife;
take not his
servant or goods
falsely.

[1 Page 49.]

Christ, give us
grace to keep
these Tenthat we may
pass to bliss.

[“ I Warne eche lijf,” p. 107, &c., of this print, follows here in the MS.]

Kepe Edel Cristes Comaundement.

[*Vernon MS., ab. 1370 A.D., fol. 408 b., col. 1.*
Printed here for comparison' sake, with the metrical
points, but no stops.]

- I** warne vche leod. þat liueþ in londe.
 And do hem drelles. out of were.
 þat þei most studie. and vnderstonde.
 4 þe lawe of crist. to loue and here.
 þer nis no mon. fer ne nere.
 þat may him seluen. saue vn-schent.
 But he þat casteþ. wiþ concience clere.
 8 To kepe. wel. Cristes Comaundement.
- þow most haue o God. and no mo.
 And serue him boþe. with mayn and milht.
 And ouer alle þinges. loue him also.
 12 For he hap lant þe. lyf and liht.
 3if þou beo nuyged. day or niht.
 In peyne be meke. and pacient.
 And rule þe ay. be reson rilht.
 16 And kep wel. Cristes Comaundement.
- ¶ And let þi neizhebor. frend and fo.
 Riht frely. of þi frendschupe fele.
 In herte. þat þou wilne hem so.
 20 Riht as þou woldest. þi self weore wele.
 And help to sauen hem. from vncele.
 So þat heore soules. beo not schent.
 And also heore care. þou helpe to kele.
 24 And kepe wel. Cristes comaundement.

Kepe Weel Cristis Comaundement.

[*Lambeth MS. 853, ab. 1430 A.D., page 49 ; written without breaks.*]

I Warne eche lijf þat liueþ in lond
 And do him dreedles out of were,
 þat he must studie & vndirstonde
 4 þe lawe of god to loue & lere.
 ¶ For þere is no man feer ne neer
 þat may him sillfe saue vnschent
 But he þat castiþ him *with* conscience clere
 8 To kepe weel cristis comaundement.

Every man must
 take care to love
 the Law of God.

Only he can be
 saved who gives
 himself to keep
 Christ's
 Commandments.

Thou schalt haue oon god & no mo,
 And serue him boþe wiþ mayn & myzt,
 And ouer al þing loue him also,
 12 For he hap lent þee lijf & lizt.
 ¶ If þou be noied bi day or nyzt,
 In peyne be mecke & pacient,
 And rewle þee ay bi resonn rizt,
 16 And kepe weel cristis comaundement.

I. Thou shalt
 haue one God,

and love Him
 above every-
 thing.

Be patient in
 suffering.

Lete þi neize-þoris, boþe freend & fo,
 Freli of þi freendship feele ;
 In herte wilne þou hem also
 20 Rizt as þou woldist þi silf were wale.
 ¶ Helpe to saue hem from vnsele
 So þat her soulis ben not schent,
 And her care þou helpe to kele,
 24 And kepe weel cristis comaundement.

[1 Page 50.]
 Love thy
 neighbour as
 thyself;

and help to save
 him from all ill.

¶ In Idel. Godes nome tak þou nouzt.
 But cese. and saue þe from þat synne.
 Swere bi no þing. þat God haþ wroulit.
 28 Be war. his wrappe. lest þou hit wyne.
 But bisy þe her. bale to blynne.
 þat blaberyng are wiþ oþes blent.
 Vncouþe *and* knowen. *and* of þi kynne.
 32 And kep wel. cristes comaundement.

¶ In clannes and in cristes werk.
 Haue mynde. to holden þin haly day.
 And drauh þe þenne. from dedes derk.
 36 Wiþ al þi meyne. Mon and may.
 And men vnsauzte. loke þou assay.
 To sauzten hem þenne. at on assent.
 And pore and seke. þou plese *and* pay.
 40 And kepe wel cristes Comaundement.

¶ þi Fader þi Moder. þou worschupe boþe.
 3if þou wolt boteles. bale escheuwe.
 With counseil cum-forte hem. with mete *and*
 cloþe.
 44 As þou sest. hem neodeþ newe.
 And 3if þei talke of tales vn-trewe.
 þou torn hem out. of þat entent.
 And cristes lawe. help þat þei knewe.
 48 And kep wel cristes. Comaundement.

¶ Sle no mon. wiþ wikked wille.
 Be war. and vengeaunce tak þou non.
 In word. ne dede. loude. ne stille.
 52 Bakbyte þou no mon. blod ny bon.
 But ay let gabbynges. glyde and gon.
 A-wey wher þei wol. glace. or glent.
 And help þat alle men ben aton.
 56 And kep wel cristes comaundement.

- G**oddis name in ydil take þou nouȝt,
 But ceesse & saue þee from þat synne;
 Swere bi no þing þat god haþ wrouȝt,
 28 Be waar his wrappe lest þou so wyne.
 ¶ But bisie þee euere her bale to blinne
 þat wiþ blaberinge oopis ben bleint,
 Vncoupe & knowen of þi kynne;
 32 And kepe weel *cristis comaundement*.

II. Take not
 God's name in
 vain.

Swear by no
 thing that God
 has made,

but keep from the
 leale of blabbering
 oath-swearers.

- I**n elennes and in cristis werk
 Haue mynde to halowe þin holi daye,
 And drawe þee þanne from dedis derk
 36 Wiþ al þi meyne, man & may.
 ¶ Men vnsoft, loke þou asay
 To soften them to good assent,
 Helpe poore and sike to please & pay,
 40 And kepe weel *cristis comaundement*.

III. Hallow thy
 Holy Day, with

all thy household.

Try to soften
 unsoft men,
 [1 Page 51.]
 and to help the
 poor and sick.

- Þ**i fadir & modir worschipe bope—
 If þou wolt botelees bale eschewe—
 With councele, counforte, meete & cloþe,
 44 As þou seest þat hem nedip newe.
 ¶ And if þei talke of wordis vntrewe,
 þou turne hem out of þat entent,
 And *cristis* lawe helpe þat þei knew,
 48 And kepe weel *cristis comaundement*.

IV. Honour thy
 Father and
 Mother with

counsel, food, and
 clothes.

Turn them from
 untrue words, and
 help them to
 know Christ's
 law.

- S**le no mau wth wickid wille;
 Be waar, of veniaunce take þou noon;
 Eerli ne late, lowde ne stille,
 52 Bachite no man, blood ne boon.
 ¶ But lete euere gabbing glide & goon
 Away, wheþer it wole glase or glent;
 And helpe þat alle men were at oome,
 56 And kepe weel *cristis comaundement*.

V. Slay no man;
 take no venge-
 ance,

Backbite no one,

but let gabbing
 go by.

Help on peace.

- ¶ Stele þou nouȝt. þi neizelors þing.
 Nouȝur wiþ stillenes. ne wiþ strif.
 Nor *with* no maner. wrong getyng.
 60 þi self þi seruauȝt. child. ne wyf.
 To sulle *and* buye. ȝif þou be ryf.
 Wayte al way. þat wrong be went.
 As þou wolt lyue. þe lastyng lyf.
 64 þou kepe wel. cristes comaundement.

[Col. 2.]

- Fals witnesse. loke þow non bere.
 ȝif þow wolt. in blisse a-byde.
 þi neizelore. wityngly to dere.
 68 Ne no mon nouȝer. in no syde.
 But loke þat no mon. be a nuyzed.
 And þou may him. from harmes hent.
 And help þat falshede. beo distruet.
 72 And kep wel. cristes comaundement.

- ¶ Sunge þou not. in lecherie.
 Such lust vn leueful. let hit pas.
 Consente þou not. to such folye.
 76 þat fouȝden is so foul trespas.
 And loke. þat nouȝer more ne las.
 þi lykyng. on þat lust be lent.
 Leste þou synge. þis songe alas.
 80 For brekyng. of cristes comaundement.

- ¶ þi neizelors wyf. coneyte þou nouȝt.
 Vnleuefully. a-ȝeynes þe lawe.
 Wiþ hire to sunge. in word ne þouȝt.
 84 And from þat deede. euer þou þe drawe.
 And neuer sey. to hire no sawe.
 To make hire. to synne assent.
 Ne plese hire not. *with* no mis plawe.
 88 But kep wel. cristes comaundement.

- S**ynne þou not in leecherie ;
 Such lust vnleefful, lete it passe ;
 Consente þou not to þat folie
 60 þat founden it is so 'foule a trespase.
 ¶ And loke þou, neiþer more ne lasse
 þi likinge on þat lust be lent,
 Lest þou singe þis song ' alas
 64 For brekinge of cristis comaundement.'

VI. Sin not in
 Lechery and
 unlawful lust ;

[Page 52.]
 set not thy lik-
 ing on it

lest thou repent it.

- S**tele þou nouzt of þi neiȝboris þing
 Neiþer wiȝ stilnes ne with strijf,
 Ne with no maner of wrong geetyng,
 68 þi silf, þi seruauunt, child, ne wiȝf.
 ¶ To bie & sille if þou be riȝfe,
 Loke euere þat wrong away be went :
 If þou wolt han euerlastinge liȝf,
 72 Kepe weel cristis comaundement.

VII. Steal no-
 thing of thy
 neighbour's.

Cheat not in
 buying and
 selling.

- F**als witnes, loke þat þou noon bare ;
 If þou wolt in blis a-bide,
 þi neiȝbore wilfulli þou ne dere,
 76 Ne noon þat woneȝ þee biside ;
 ¶ But loke þat no man be anoied
 If þou may him from harmes hent,
 And helpe þat falshede were distroied,
 80 And kepe weel cristis comaundement.

VIII. Bear no
 false witness.
 Injure not thy
 neighbour,
 but keep every
 one from harm.
 Help to destroy
 falsehood.

- Þ**i neiȝboris wiȝf coueite þou nouzt
 Vnleeffulli agens þe lawe
 Wiȝ hir to synne in dede or þouȝt,
 84 But from þe dede euere þou drawe,
 ¶ And ceesse, & seie to hir no sawe
 To make hir for to synne assent,
 Ne please hir not with no nyce plawe,
 88 But kepe weel cristis comaundement.

IX. Covet not thy
 neighbour's wife,
 [Page 53.]

and say and do
 nothing to make
 her assent to sin.

¶ þi neiȝhebers hous. wenche ne knaue.
Vnskilfully. coueyte þou nouht.

Ne ȝit his good. *with* wrong to haue.

92 For hit. lest þou to bale be brouht.
For whon þe soþe. schal vp be soulit.
ȝif þou in to þis sunnes assent.
Ful bitterly. hit mot be bouȝt.

96 For brekyng of cristes. Comaundement.

¶ Vche mon þat wol. þis lessun lere.

And loueþ. a laweful lyf. to lede.

He may not misse. on none manere.

100 þe merþe of heuene. to his mede.
For crist *him* here. wol helpe *and* hede.
And heþene. in to heuene hent.
For þi I. preye. þat crist vs spede.

104 Kuyndely to kepe. his comaundement.

- T**hi neizboris hous, wenche, ne knawe,
 Vnleeffulli coueite þou nouzt,
 Ne opir good, wrong to haue,
 92 Lest þou for it to bale be brouzt.
 ¶ For whanne þe soope schal be up souzt,
 If þou to þis symne assent,
 Ful bittirli it schal be bouzt
 96 For brekinge of *cristis* comaundement.
- E**ch man þat wole þis lessoun lere,
 And louep a lawful lijf to lede,
 He ne may mys on no manere
 100 þe myrþis of heuen to haue to meede;
 ¶ For crist wole him heere helpe at nede,
 For from hens to heuene he wole him hent,
 For-þi praye we þat *crist* us spede
 104 Kindeli to kepe his comaundement. Amen.
- Covet not thy
 neighbour's
 house, maid, or
 man,
 for at the Last
 Day thou shalt
 pay bitterly for it.
- No man who
 learns this lesson
 can miss the joys
 of heaven,
- for Christ will
 take him there.
 Let us pray Him
 that we may keep
 His Command-
 ments.

[“There is no creatour but oon,” printed pp. 18-21, follows here in the MS.]

The Sixtene Poyntis of Charite.

[*Lambeth MS. 853, ab. 1430 A.D., page 42 ; written without breaks, except lines 6-12, 21-4.*]

Man, remember
whence thou
camest, and
whither thou
goest,

and that hereafter
thou may'st see
thy Lord as His
chosen child in
Charity.

Man's highest
task is to live a
just life.

God told St Paul

in the third
heaven the 16
points of Charity.

Though I speak
with angels'
tongues, and have
not Charity, I am
but as a brazen
cymbal.

[Page 43.]
And though I can
move mountains,
I am worthless if
I want Charity.

MAn, among þi myrþis haue in mynde
From whens þou come & whidir þou teendis,
How freelli þou fallist & filist þi kinde !

- 4 Arise & make of þi mys ameendis,
¶ þat of þis world whanne þou out wendis,
þou maist in heuene þi lord god se
Among hise apostolis & dere freendis
8 As a chosen child in charitee.

- T**he hizest lesson þat man may lere
Is to lyue iust lijf, if þou wolt lere,
Yf þou haue grace to holde & heere,
12 Is playnli printid in poulis booke.
¶ For god to poul þis lesson tooke
in þe þridde heuen, hizest of þre,
Euery man to cunne & loke
16 þe sixtene proprietees of charitee.

- ‘**T**hou; y speke,’ seiþ seint poule,
‘As augils doon, or with memmis tunge,
If charite be not in þi soule,
20 I am but as a brasen sýmbal song.
¶ And þou; my bileue be neuere so strong
So þat mounteyns be meued bi feiþ of me,
I am not worthi to god so longe
24 As me wantiþ charite.

- T**hou; y to poore men zeue al my good,
 And my bodi to brenne þere hoot fier ys,
And charite be not in my mood,
 28 It profitiþ me not to heuen blis.
 ¶ But for god wolde it schulde not mys
 To knowe in charite whanne we be,
 He tauȝte poul to teche al his
 32 þe .xvj. Poyntis of charite.

And though I
 give my body to
 be burned, and
 have not Charity,
 it profits nothing.

God told Paul to
 teach his disci-
 ples the 16
 points of Charity.

- ‘**C**harite,’ he seiþ, ‘is pacient,
 Alle discesis meekli suffringe,
 Benigne also in hir entent,
 36 Kindelid *with* fier of good lyuyng;
 ¶ Neuere enuyose for ony þing
 To freend ne foe, wheþir it be,
 But euere glad to goddis plesing
 40 To cherische alle men in charitee.

1. Charity is
 patient, and

2. Benign,

3. Never envious,

- C**harite dooþ neuere wickidli
 Bi purpos of wil, ne wickid dede,
 Ne blowen ¹is *with* pride þou; sche be welþi,
 44 For to greue god is hir moost drede;
 ¶ For in helle depe schal be her meede,
 A low wiþ lucifer for to be
 þat for blynde pride wole take noon hede
 48 lowli to lyue in charite.

4. Never does
 wickedly,
 5. Is not puffed
 up with pride,
¹ [Page 14.]

- C**harite is not coueitose toold
 Of worschipe ne of wronge wymynge,
 For wiþ ypocritis sche may not holde,
 52 Ne consente *with* wrong getyng.
 ¶ Sche sechiþ not hir owne þing
 for hindringe of neiȝboris þat myȝte be,
 For manye perels ben in pletynge
 56 þat acorden not *with* charitee.

6. Desires no
 honour or wrong
 gains,

7. Seeketh not her
 own,

8. Is not easily
provoked,

Charitee wole no þing be wroop
For harmes þat hir silf may hent,
But for to sygne, al oonli is hir loop,
60 Agens goddis comaundement.

9. Thinketh no
evil,

¶ Charitee þenkiþ noon yuel in hir entent,
But stintiþ strijþ, & stoondiþ free ;
Al yuel wil, it wolde were went,
64 And chauwgid al for charite.

[Page 15.]

10. Rejoiceth not
in iniquity, but

Of wickidnes charite is not glad,
Bi lauzter ne bi no likinge,
But euere sobre, soft, & sad,

68 In þouȝt, in word, & in worching.

11. Rejoiceth in
the truth.

¶ To riȝt & troupe is hir ioiȝng,
To mayntene truþe where-euere sche be,
With feiþful and true folk Is hir dwelling,
72 For suche ben chosen in charite.

12. Charity
beareth all things,

Alle þingis sche berip vp meekeli,
For al hir wronge schal turne to game ;
Sche falliþ not vnder for vilonye,
76 For los, for sijknes, ne for schame.

13. Believeth all
things,

¶ Alle þingis sche trowiþ wiþ-out fame
þat goddis lawe techiþ truþe to be,
And bidip þerbi for ony blame,
80 For suche ben children of charitee.

14. Hopeth all
things,

Alle þingis sche hopiþ to haue in blis ;
For suche sche suffriþ & serueþ heere ;
For of mercy sche may not mys
84 þat þis lesson wole loue & lere.

15. Endureth all
things.

¶ Sche abidiþ alle þingis with good chere
þouȝ sche þinke longe þe eende to se,
For of reward sche hap no were
88 þat þus abidiþ in charite.

[1 Page 16.]

- C**harite falliþ neuere a way
 From him þat it in charite wole holde,
 Bifore ne aftir domys day,
 92 But eneresiþ in blis an hundrid folde.
 ¶ Whazne al tresour is tried & tolde,
 Al help to blis is in þese þre,
 Feiþ, hope, & charite, noþing colde ;
 96 þe mooste of hem is charite.'
- B**i charite, man, þou must loue more
 God þan silf, þe soop to say,
 For þis is þe lord-is owne lore,
 100 With al þi power him please & pay ;
 ¶ Thi neizbore also, wiþ-oute nay,
 Loue as þi silf saaf to bee ;
 To freend & fo holde faste þi fay,
 104 And chaunge þou neuere fro charite.
- I**f we þis lessonn we loue & leere,
 And take it truli to oure entent,
 We schulen hane knowinge good & cleere
 108 Who ben blamelees & who ben schent.
 God, þat hast us oure lijf lent,
 Graunte þat we may oure ¹silf to enserche
 & se,
 As þou for us on roode were rent,
 112 þou chese us to þee for charite. A-M-E-N.

16. Charity never
 faileth.

All help to bliss
 is in these three:
 Faith, hope,
 charity :
 and the greatest
 of these is
 charity.

It makes thee
 love God above
 thyself,

and thy neighbour
 as thyself.

If we learn this
 lesson, we shall
 know who will be
 blessed and who
 punished.

God grant that
 [1 Page 17.]

Christ may choose
 us, for His love.

[“Euery man schulde teche þis lore,” printed p. 101-5, follows here in the MS.]

Quindecim Signa ante diem Iudicij.

[*MS. B. 11. 24, Trinity College, Cambridge ;
ab. 1450, A.D.*]

Lord of Heaven,
have mercy on us!

I will tell of the
xv. Signs before
Doomsday.

I. Rain shall fall,
bitter as gall,

red as blood,

and overwhelm
the whole world,

and terrify chil-
dren unborn.

II. The Stars
shall fall from
heaven.

- Kynge of grace, & ful of pyte,
Lord of heynyn, I-blyssyd þou be !
Haue mercy on vs, we the beseche,
4 Or we lese our wytt & speche !
xv. tokenys telle I may
That shal come before doomys day,
As it is seyde yn the *propheeye*,
8 In the book of Jeremye.
Herkenyth now þe tokenynge
That þe firste day shal brynge :
Fro heynyn shal a rayne falle,
12 Hit shal be byttyr as eny galle,
Hytt shall be as red as any blod,
Ouyr all þe worlde a grymly flod ;
Hytt schalle ouergo wyth large mett
16 Alle that ys in erth I-sett :
The chylderyn vn-born Aferd shall be
Of thys tokenynge, as I telle the,
And meue hem tyll our Syth
20 Ryth as þey speke myth.
The secunde day ys stronge *with* alle :
The sterryys shal fro heynyn falle,
So dredfulle and so breyth
24 As the fyre off þe dondyr lyth.

- Men schalle say, "welle-away !
 Thys ben the tokenys off domys day !"
 They schall cry & syke sore,
 28 And say, "lord, *mercy*, thyn ore!" [† MS. thynore]
 The iiij^{de} day ys off syche : III. The Sun
 In erthe and in heuyn-ryche
 The hye son thatt ys so bryth,
 32 So fayr, and so full off lyth,
 Hitt schalle be swarte as any pyche : shall turn black
 Alle thatt shall be rewlyche. as pitch.
 Men schalle þen sone se
 36 Att mydday hytt schalle swarte be ;
 All thatt ben on lyve
 Schalle thys wordys dryve.
 "Alas thatt we scholle Abyde
 40 To se þis sorowe in *Euery* syde !" IV. Everything
 The iiij^{te} day ys swythe longe,
 With wepynge & wyth sorow Amonge :
 All þat in erthe stonde on earth shall
 44 Schall to red blod wende ; turn into red
 They schalle drawe hem to þe grownde, blood
 Ther schalle they dwelle butt no stownde,
 To the see þey schalle for drede, and flee to the sea.
 48 Ryth as moyses the *prophytt* sayde,
 Thatt the mone schalle rewly falle
 And wynd outt of hys reche stalle.
 The man schalle say to hys wyff
 52 "Alas þatt we be nowe Alyve !" V. All beasts
 The v^{te} day comyth swythe ; shall hol up their
 For euery best þatt ys on lyve, heads towards
 Toward heuyn her hedd schall holde. heaven.
 56 For thatt wonþer As y yowe tolde,
 Men schalle say, "lord, thyn ore
 Off our sorowe & off our sore !" Men shall pray
 Thys tellyth the *prophecy* God mercy,
 60 In þe booke of Jeromy.

- and ask Christ to
[¹ Omitted, and
inserted in
Margin.]
bring them to
bliss.
VI. The Trees
shall turn upside
down,

and children
shall die.

VII. All castles
shall fall down.
[² MS. *down*]
The hills
shall be lowered
and fill up the
valleys,

so that all the
earth shall be
even.

VIII. A day of
dread.

The Sea will rise
and flee,

and be driven up
to the clouds by
the wind.
All living
will wish to be
hid under the
earth.
- Welle we schalle vnderstonde
Thatt cristyndom hatt v^{er}fonge.
“Thatt day, *Ihesus* to vs se
64 As þou¹ vs bowtyst vpon a tre,
Thatt we may com to þy blysse
Lord, when þy wille ys !”
The vj day schall down Falle
68 The treys *with* þe croppys alle,
And toward þe erthe the croppys schalle be.
For fere the man schalle lese hys wyff,
The wyff hei chyld, þe chyld hys lyff;
72 Alle thatt leve schall lese here wytte;
Wo they be thatt schalle a-byde hytte,
Bettyr they were to be oute off lyve
Than soche payne for to dryve.
76 The vij day schalle fall down
Chyrche and castelle and every town²;
All schall to-breke; and every hylle
Shalle lowe, valeys For to Fylle;
80 The erthe schalle [be] shene and clene;
In þis worlde alle schalle be evyn;
Than schalle þe worlde evyn be:
Wo ys he þat thatt schalle se!
84 The viij day ys a day off drede,
Ryth as moyses þe prophytt seyde
Thatt the see woll ryse & fle,
Thatt every best aferd schall be;
88 Than for drede hytt woll ryse & flowe
With wawys grete, & stormys towe:
Thorowe the strength off þe wynd
Into the Welken hitt schall slynge;
92 All thatt lenyth þatt day
Wold fle away, but þey ne may;
Vndyr erthe I-hydd they wold be
Thatt *Ihesu* cryst scholl nott hem Ase.
96 Then wolle the see wytdrawe,

- And wend to hys owyn hawe.
 Godd of heuyn, þat best may,
 Haue mercy on vs vpon þett day !
- 109 The ix day, wondyr hytt ys,
 As the propheey tellyth hytt I wys :
 Thatt all þynge schall speke þan,
 And cry in erthe after þe steuyn off man,
- 104 And be-mone hem self in owr syȝth
 Ryth as þey speke myth.
 Lord Ihesu, thy myth þou fullfelle !
 We be sorry þatt we dede agayn þi wille
- 108 Or *with* towyth or *with* dede.
 Lord Ihesu ! brenge vs oute of þis drede
 Thatt we may com to rest !
 Ther bale ys most, & bote ys nexte.
- 112 The .x. day ys day of welaway
 As gregory sayth, and Jeromy :
 Than schalle knele þe angelys bryth
 Before þe face of godd allmyth.
- 116 Seynt peter, noþer his felow-redde,
 Dar nott speke A word for drede ;
 They schalle se heuyn vngo,
 And þe erthe schall Also,
- 120 They schalle schryke & crye lome
 For þe drede of þe grett dome.
 Develyn schall com oute off helle
 As seynt Johan doyth vs tell,
- 124 They schalle kry, “ lord, thyn ore
 Off our sorowe & of our sore !
 Lett vs to heuyn com !
 Longe þou hast hytt vs be-nome
- 128 For our gylt, and our mysdede,
 And for our awyn wykkyd rede ! ”
 Thys ys a day of moche sorowe ;
 A strongyr comyth on the morrowe.
- 132 The xi day comyth lyche,

IX. As the prophecy tells,

all things on earth shall speak with the voice of man and bemoan themselves.

Jesu, bring us from this dread to rest, with Thee.

X. A day of lamentation.

The Angels shall kneel before God.

Peter and his companions shall not dare to speak.
 Heaven and earth shall move on-wards (z)

Devils shall come out of hell

and pray God to

let them come back in to heaven.

XI. Great storms

- shall rage ;
all rocks and
stones shall clash
together,
and all the world.
- 136 With stronge stormys sykyrlyche,
And alle the stonys moche & lyte
Scholle to-gedyr sore smyte ;
Alle the worlle schalle to-dryve ;
Wo be þey þatt ben on lyve !
The rayn bowe Iwryyd schalle be,
Grymlyche In syȝth for to see.
- The Rainbow
shall be twisted,
and the Devils
shall run back to
hell.
- 140 Than the deuelyn schalle swyde ren,
And for fere to helle torn ;
God will^e say, "ther schull ye be,
Ther schall ye wone & be war,"
- 144 God grownte so to be-tyde
Thatt we may be on bettyr syde !
The xij day ys dredfull^e than,
For than was neuer schappe of man
- XII. This day
is dreadful.
- 148 That wolle þatt god dyd hym ryth
Yff he dyst, & most of myth.
Angelys thatt hym seruyn alle
Scholl for vs vppon kneys falle
- Angels shall fall
at God's feet for
us.
- 152 To goddys feett for our syn ;
And for the loue of all man kyn.
Lord, be merciful !
Lord we be-seche the
In þi mercy for to be !
- XIII. Of this day,
- 156 Dredfully comyth the xiiij day
To all þatt Abyde hytt may.
Fro the begynnyng of Adamys com
Tylle the end of þe day of doome,
no one can tell
half the sorrow.
- 160 Ne myth no man in booke rede
Half the sorow, noþer half þe drede,
That god schalle say than
When he comyth down yn schappe of man,
- All the stones on
earth
- 164 For alle the stonys grett and smale
Thatt byth in erthe withoutyn tale,
All they schalle to-gedyr drynge,
And euerychon to oþer dynges ;
- shall drive :
against one
another
- 168 They schall ryse & grynd so

- Thatt þe fyr fro hem schalle go ;
 They schall bren also bryth
 As þe fyr of þe dondyr lyth.
- 172 The xiiij day ys A day of sorowe ;
 Stronge fyr schalle com on þe morow,
 Ther schalle nothyng in þys worlle leve
 Butt schalle bren to morow tyll eve.
- 176 Thys passyth nott swythe sone ;
 On the morow ys þe day of doome.
 The xv day comyth swythe :
- 180 For euery man þat was on lyve
 Fro Adamys tyme, the fyrst man,
 Alle to the dome schalle com than,
 Euery man of xxx^{ti} wynter olde,
 All schall com þe dome to be-holde ;
- 184 Euery man schalle opere mete
 Att the mownte of olegett.
 Two angelys schall blowe her bemys ;
 The folke schall com alle attonys.
- 188 Fullsore than they may Agryse
 Whan they shulle to þe dome aryse,
 Two angelys schall com be-forne
 With þe scourges, and with the crowne of thorn
- 192 With drewry cher and sory mode
 As hytt on hys hedd stode ;
 And the sper al so sharpe
 As hytt stod on hys hertt.
- 196 For no enuy, ne for no pryde,
 Longeus hym stonge dorow þe syde :
 Longeus then styll stode,
 On hys fyngorys ran þe blod,
- 200 He strokyd ther-with hys cyn ryth,
 They be-coom as cler as candyllyth.
 “ Kynge and lord full of pyte,
 Thys mys-gylt þou foryeue me !
- 204 I dyd hyt for non evyll dede,
- so that fire shall
 fly from them
- like lightning.
- XIV. Fire shall
 come in the
 morning and
 burn up every
 thing on earth
 till the evening.
- XV. The Day of
 Doom.
 All men that
 have lived since
 Adam's time,
- every one made 30
 years old,
 shall come
- to Mount Olivet.
- Two angels shall
 blow their
 trumpets,
- two shall bring
 the scourges that
 beat Christ, and the
 Crown of Thorns
- as it stood on
 His head,
 with the spear,
- as it stood on His
 heart.
- (Longeus, the
 soldier, did not
 pierce Christ
 from envy or
 pride, but
- put Christ's
 blood on his eyes,
 and they became
 as clear as candle-
 light.
- * Piteous Lord,
 forgive me, who
 pierced Thee, my
 guilt *

- Angels shall
bring the Cross
and bloody nails.
- Then Christ, sad,
shall come,
- and say, "Man,
see what I
suffered for thee!
I was
- crowned with
thorns.
And thou lovedst
to swear by My
eyes, hair, and
pains,
- My five wounds,
teeth, tongue,
heart, lungs,
- side, brains and
head,
[1 *hered*]
nay, My soul.
- Such shame thou
didst me!
- Thou wouldest not
feed or help me.
- What hast thou
suffered for Me?"
- Then comes Our
Lady, weeping
- tears of blood,
- and saying,
- "King and Lord,
my sweet Son,
[2 *thee*]
grant me to-day
my prayer.
Lose not Thy
handiwork
- No^{per} for no covetyse of mede."
 Angelys schall brenge þe rode bryth,
 With blody naylys precyous of syth.
 208 Then comyth our lord wth drewry mode,
 Wyth armys I-spred all on blod :
 "Man, now þe soth þou mayst I-se,
 Whatt I sufferd her for the.
 212 Thys passyon I sufferd her for þe :
 I-cronyd I was wth thornys of a tre ;
 Thys was to the leff for to swere
 Be my eyn & be myn here,
 216 And be my paynys that wher stronge.
 Man, hytt was þe full^e ryve
 To swere be my wownlys fyve,
 Be my tethe And my tonge,
 220 Be my hertt and be my longe,
 Hytt thowyth the full^e grett pryde
 For to swere be my syde,
 Be my brayne & be my hedd ;¹
 224 be my sowle I was ofte be-revyd.
 Man, hytt was full grett dyspyte
 So offte to make me elwyte !
 Thou woldyst nott clothe me, ne fede,
 228 Thou woldyst nott helpe me att my nede !
 Man offte þou hast for-sworn me !
 Man what sufferst þou for me ?"
 Than comyth our lady hem be-fore—
 232 In blyssyd tyme was she I-bore—
 With terys rennyng alle on blodd,
 Sore wepyng wth drewry modd ;
 "Fadyr, & son, and holygost,
 236 Kynge and lord as þou wost,
 My swete son, I praye de²
 My bone to day þou grawnt me !
 Thy honde warke þat þou hast wrowyth,
 240 My dere son, for-lese hem nowhte !

- | | | |
|-----|---|---|
| | Thou bowst hem wyth þy blodd | bought with Thy blood, |
| | And <i>with</i> þy flessch vpon þe rode ; | |
| | My swete son, I pray the | I pray Thee, |
| 244 | For all mankynd þat I may be ; | grant all men Thy bliss ; |
| | Graw[u]te hem þy swete blysse, | |
| | None of hem þatt þou ne mysse." | miss none !" |
| | "Modyr, thy wille I-fullfyllyd shall be, | "Mother, thy will shall be done, |
| 248 | Thy bone to day I grawnt hytt þe ; | |
| | The goode y wille lese nowth, | I will not lose the good, |
| | My hondwerke that I haue wrowth. | |
| | Thys þatt wallde nott <i>serue</i> me, | Those who would not serve Me |
| 252 | My blysse schalle they neuere se, | |
| | Into payne they schalle wende, | shall go to everlasting torment. |
| | To haue ³ hytt euere <i>with</i> outyn ende. | [³ <i>haue</i> repeated in MS.] |
| | My chyldryn þat haue <i>seruyd</i> me, | My children, who have served Me, |
| 256 | In my blysse they schall euere be ; | |
| | Ye scholl com <i>with</i> me to heuyn | shall come with Me to heaven." |
| | <i>With</i> angelys songe and mery steuyn. | |
| | And he clepyth hym be-fore,— | |
| 260 | In blyssyd tyme wer they I-bore,— | |
| | He spekyth to hem myldelyche, | |
| | "Comyth <i>with</i> me to my kyngdome ryche." | |
| | Lord we be-seche þe | Lord, grant us to see Thy bliss when we die ! |
| 264 | Thy swete blysse þatt we mott se ; | |
| | When we com to oure lyvys ende, | |
| | Into thy blysse þat we mot wende, | |
| | And grawnt vs thatt hytt so be ! | |
| 268 | Amen, Amen, lord, For charite ! | Amen ! |

[For the meaning of l. 182, see Hampole's *Pricke of Conscience*, ed. Morris, 1863, p. 135, lls. 4983-90.

þan sal alle ryse in þe same eld þan
 þat God had fully here als man . . .
 þan was he of threty yhere elde, and twa,
 And of thre monethes þar-with als wa ;
 In þat elde alle sal ryse at the last
 When þai here þe grete beemes blast.]

Who can not wepe, com lerne of me.

(THE VIRGIN'S SONG OVER HER DEAD SON.)

[MS. O. 9. 38, Trin. Coll. Cambridge. Written
mostly as prose.]

- | | | |
|--|---------------------------------------|---|
| <p>A woman fair
sat weeping</p> <p>over her dead son
lying in her lap,</p> <p>lamenting
how Jesus
was robbed of
his life. ∴</p> <p>saying, 'Who
cannot weep,
come learn of me.'</p> <p>"I cannot weep."</p> <p>'Nature shall
make thee,</p> <p>thy father is
dead;</p> <p>my son is robbed
of his life.'</p> | <p>4</p> <p>8</p> <p>12</p> <p>16</p> | <p>Sodenly A-frayd, halfe wakyng halfe slepyng,
and gretly dysmayd, A woman sate wepyng,
With fauour in here face far passyng my reson,
And of here sore wepyng þis was þe encheson ;
Here sone yn here lappe layd, sche seyð, sleyn
by treson :</p> <p>yf wepyng myȝt rype be, hit semyd then yn seson.
Ihesus, so sche sobbed,</p> <p>so here sone was bobbed
And of hys lyue robbed ;</p> <p>Seynge thys wordys as y sey the,
"Who can not wepe, com lerne of me."</p> <p>y seyð y cowde not wepe, y was so hard hertyd.
Sche answerd me schortly with wordys þat
smartyd,</p> <p>"Lo, nature schall meve þe ; thou must be
conuertyd,</p> <p>thyn owne fadyr thys nyȝth ys dede : " thys
schee twhertyd :</p> <p>"Ihesus, so my sone ys bobbed,
and of hys lyue robbed.
ffor soth then y sobbed</p> |
|--|---------------------------------------|---|

Veryfying thys wordys, seying to the,
 20 Who can not wepe com lerne at me."

"Now, breke hert, y the praye ! thys cord lyeth
 so rulye,

'Break, my heart !
 for my son so
 foully used.

So betyn, so woundyd, Entretyd so fuly.

What wyzt may be-hold, and wepe not ? none
 truly,

Who could see
 him and not
 weep ?

24 to see my ded dyre sone bledynge, lo, thys
 newly !"

Euer styllē schēe sobbed,

So here sone was bobbed

And of hys lyue robbed.

So still she sobbed
 how her son was
 slain.

28 Newyng these wordys, as y sey the,
 "Who can not wepe, com lerne at me."

On me sche cast here yce, and seyde, "see, man,
 thy brother !"

Sche kyste hym, and seyde, "swete, am y not
 thy modyr ?"

She kissed him ;

32 And swonyngē schēe fylle ; ther hyt wold be no
 nothyr :

she swooned ;

y not whych more dedlye, the tone or the todyr.

yett sche reuyned, and sobbed

how here sone was bobbed

and reviving, she
 sobbed how her
 son was bobbed,

36 & of hys lyue robbed.

"Who can not wepe," thys ys the lay,

And with that wordys schēe vanyschyde A-way. :

and then vanished
 away.

flinis.

The Death of Archbishop Scrope

(WHO WAS BEHEADED, 8 JUNE, 1405).

[From MS. R. 4. 20, Trin. Coll. Cambridge, on a blank leaf at the end of Lydgate's *Siege of Thebes*.]

Wise Bishop
Scrope
is dead,

but by Mary's
help he may
rise to heaven.

On the hill
he took
his death right
willingly.

His executioner
knelt to him
and asked his
forgiveness.

He granted it,
asking for five
strokes
to send him
to heaven.

Hay hay hay hay thynke oñ Whitsonmonday.
The bysshop Scrope that was so wyse
Nowe is he dede and lowe he lyse hay
To hevyns blys yhit may he ryse
4 Thurghe helpe of Marie that mylde may

When he was broght vnto the hylle
He held hym both mylde and styлле hay
He toke his deth *with* fulle gode wyлле
8 As I haue herde fulle trewe men say

He that shulde his dethe be
He kneled downe vppoñ his kne hay
Lord *your* deth forgyffe it me
12 Fulle hertly here to yowe I pray

Here I wyлле the commende
y^u gyff me fyve strokys *with* thy hende hay
And then my wayes y^u latt me wende
16 To hevyns blys that lastys ay

[Compare Hall's Chronicle, *Hen. IV.* fol. xxv (ed. 1550) W. A. W.]

EXTRACT FROM *HALLE* AS TO ARCHBISHOP SCROPE'S
DEATH. ED. 1542 ?(HY. ELLIS) FOL. XXV.

KYNG HENRY THE .IIII.

¶ THE SIXT YERE.

IN this yere the Earle of Northumber-
lande, which bare styll a venomous The vi yere.
scorpion in his cankered heart, and coude The Earl of Northumberland conspired with
not desist to inuent and deuise waies and meanes howe
to be reuenged of kyng Henry and his fautours, began
secretely to communicate his interior imaginacions and
prinie thoughtes with Richard Scrop, Archebishop of Archbishop Scrope,
Yorke, brother to william lord Scrop, treasurer of
England, whome kyng Henry (as you have heard) be-
headed at the towne of Bristow, and with Thomas Earl Mowbray.
Mowberey, erle Marshal, sonne to Thomas duke of
Norffolke, for kyng Henries cause before banished
the realme of England, and with the lordes, Hast-
ynges, Fauconbridge, Bardolfe, and diuerse other and others, against
whiche he knewe to beare deadly hate and inward
grudge toward the kyng. After long consultacion Henry.
had, it was finally concluded and determined amongst and all agreed to
theym, that all they, their frendes and alies, with all
their power, should mete at Yorkeswold at a day
appointed, and that therle of Northumberland should
be chefetaine and supreme gouernour of the armie,
which promised to bring with him a great number of
Scottes.

This sedicious conspiracye was not so secretly kept,
nor so closely cloked, but that the kyng therof had
knowledge, and was fully aduertised. wherfore to pre-
uent the time of their assembly, he, with suche power
as he could sodainly gather together, with all diligence But before this Henry marched northwards.

and apprehended
Archbishop
Scrope and others,

who were all
doomed to die on
Whit-Monday

outside York.

marched toward the North parties, and vsed suche a celeritie in his iourney that he was thither come with all his hoste and power before the confederates hearde any inkelyng of his marchyng forward; and sodainly there wer apprehended the archebishop, the earle Marshall, sir Iohn Lampley, and sir Robart Plumpton. These personnes wer arraigned, atteinted, and adiudged to die; and so on the Monday in Whytson weke all they withoute the Citie of Yorke were beheaded.

Seditious Asses
said that at the

Archbishop's
execution,
when he asked for
5 strokes, re-
membering
Christ's 5 wounds,
King Henry had
5 strokes in the
neck;
which is a lie.

Here of necessitie I ought not, nor will not, forgeate how some foolishe and fantastical personnes haue wrytten, howe erroneus Ippocrites and sedicyous Asses haue endited, howe superstitious Fryers and malycious Monkes haue declared and diuulged—bothe contrary to goddes doctrine, the honoure of their prince, and common known veritie—that at the howre of the execucion of this Bishop (which of the Execucioner desired to haue fine strokes in remembraunce of the fiue woundes of Christ) the kyng at the same tyme syttyng at diner had .v. strokes in his necke by a person inuisible, & was incontinently stricken with a leprey; which is a manifest lye, as you shall after plainly perceiue.

What shall we

think of these
beastly persons,

these jugglers and
raillers?

Let wise men
judge.

What shall a man say of suche writers whiche toke upon them to knowe the secretes of Goddes iudgement? what shall men thinke of suche beastly persones, whiche, regardyng not their bounden dutie and obeisance to their prynce & souerain Lorde, enniid the punishment of traiters and torment of offenders. But what shall all men coniecture of suche whyche, fauor-ynge theyr owne worldly dignitie, their owne priuat auctorite, their owne peculiar profit, wyl thus iuggle, raile, and imagine fantasies agaynst their soueraigne lorde and Prince, and put them in memorye as a miracle to his dyshonor and perpetuall infamy: well let wyse men iudge what I haue said.

GLOSSARY.

- Abie, p. 26, l. 130; p. 96, l. 22, pay for, atone for; A.S. *abiegan*.
 Above, p. 97, l. 69, bow, bend, humble.
 Adwiten, p. 70, l. 396, blame, accuse; A.S. *edwitan*.
 Azenseid, p. 94, l. 100, denied.
 Aggregidist, p. 52, l. 346, *aggreger*, to aggravate. Cotgrave.
 Agryse, p. 123, l. 188, A.S. *agrysan*, to fear.
 Among, p. 81, l. 59, at intervals, 'amonge, or sum tyme, *interdum, quandoque*.' P. Parv.
 Apecle, p. 71, l. 433, Fr. *appeler*, to accuse, appeach, or charge with. Cot.
 Ashake, p. 80, l. 47, A.S. *aslacian*, slacken, dissolve.
 Aslope, p. 54, l. 427, aside.
 Asswage, p. 79, l. 10, quiet down; Fr. *assourager*, to assuage, quiet, still, pacifie. Cot.
 Attir, p. 24, l. 62, poisonous.
 Auauntage, at his, p. 81, l. 70, in his power, control.
 Awaite, p. 76, l. 593, ? watch.
 Beerde, p. 13, l. 50, woman, maiden.
 Beete, p. 12, l. 11, A.S. *gebétan*, to amend, atone for.
 Benys, p. 123, l. 186, trumpets; A.S. *béne*.
 Bigoon, p. 16, l. 40, overwhelmed; A.S. *begán*, to go over.
 Bilatid, p. 82, l. 24, thoroughly hated.
 Bihizt, p. 19, l. 52, promised; A.S. *beháten*.
 Bikir, p. 46, l. 15, strife.
 Binam, p. 92, l. 34, took away from; A.S. *benám*.
 Bitake, p. 20, l. 74, commit; A.S. *betacan*.
 Bleere, p. 60, l. 78, mock, scorn; 'I gyne him the best counsayle I can, and the knaue *bleareth* his tonge at me, *tirer la langue*.' Palsgrave.
 Blyme, p. 97, l. 66, cease.
 Blyue, p. 46, l. 177; p. 96, l. 30, quickly.
 Bobbed, p. 126, l. 8, beaten; 'bobet on the heed, *coup de poing*.' Palsgrave.
 Boone, p. 6, l. 21, prayer; A.S. *ben*.

- Bote, p. 11, l. 104, remedy ; A.S. *bót*.
 Boteles, p. 108, l. 42, remediless.
 Breme, p. 102, l. 31, ?not A.S. *breme*, glorious, but '*brym* or fers. *Ferns, ferox.*' Pr. Parv.
 Broode, p. 37, l. 77, abroad, about.
 Careful, p. 16, l. 39, full of care and trouble.
 Cesoun, p. 42, l. 28, ?seizin, possession, or 'take a cesoun,' stay a season or time.
 Chesoun, p. 42, l. 32, cause, reason ; O.Fr. *achaison*, occasion.
 Clene, p. 1, l. 7, pure ; 'Clene, *mundus, purus.*' Pr. Parv.
 Clennesse, p. 64, l. 197, purity.
 Clinge, p. 85, l. 68 ; p. 89, l. 20, A.S. *clingan*, to wither, cling, or shrink up.
 Conclude, p. 77, l. 605, shut up.
 Contrarie, p. 37, l. 87, go contrary to.
 Coorde, p. 38, l. 111, accord, agree.
 Coost, p. 34, l. 63, Fr. *costé*, a coast or quarter. Cotgrave.
 Countirtaille, p. 71, l. 416, Fr. *contretaille*, the one part of a tallie, or score, already marked, or notched. Cotgrave.
 Croppys, p. 120, l. 68, tops ; A.S. *crop*, top, bunch, berry.
 Cunne, p. 114, l. 15, A.S. *canan*, to know.
 Cus, p. 12, l. 22, kiss ; A.S. *cus*, *cys*.
 Daswen, p. 68, l. 338, become dazed or dim ; Du. *duyster*, dim.
 Defie, p. 95, l. 6, fear for ?
 Delice, p. 78, l. 633 ; Delijs, p. 42, l. 43, Fr. *delices*, delights, pleasures.
 Dere, p. 110, l. 67, injure ; A.S. *derian*.
 Derworpiest, p. 52, l. 352, A.S. *deorwurde*, precious, of great value.
 Diffence, p. 60, l. 63, Fr. *defense*, answer, argument.
 Discure, p. 63, l. 165, discover.
 Dispence, p. 63, l. 157, gain, reward ?
 Disceynable, p. 86, l. 7, deceitful.
 Disperage, p. 74, l. 508, incongruity ; O.Fr. *desparager*, to offer unto, or impose on, a man vntit, or unworthie conditions. Cot.
 Dondyr, p. 118, l. 24, thunder.
 Drewis, p. 60, l. 66 ? draughts.
 Drynge, p. 122, l. 166, A.S. *prin-gan*, throng, rush.
 Dwyne, p. 27, l. 176, dwindle ; A.S. *drimn*, to pine, fade, waste away.
 Edwyte, p. 124, l. 226, reproach, twitting ; A.S. *edwite*, reproach, disgrace, contumely.
 Encheson, p. 10, l. 75, occasion ; O. French, *achaison*.
 Ensure, p. 18, l. 9, cock sure.
 Entensioun, p. 21, l. 92, ?excuse, or mind.
 Eruest, p. 69, l. 350, harvest ; A.S. *harfest*.
 Faite, p. 77, l. 595, ?deceive ; O.Fr. '*faiteus*, criminel, coupable.'
 Fare, p. 95, l. 13, goings on, ways, life.
 Fawe, p. 96, l. 28, fain, glad.
 Felle, p. 25, l. 92, ?fail, or fell.
 Fen, p. 26, l. 121, mire, mud.
 Fere, p. 38, l. 111, company ; *in fere*, together.
 Fere, p. 86, l. 16, companion, person.
 Filist, p. 114, l. 3, defilest.
 Flaite, p. 75, l. 532, Du. *vleyden*, to flatter, to sooth, or to entice with faire [words]. Hexham.

- Fleme, p. 18, l. 17, banish ; A.S. *flyman*.
 Florische, p. 89, l. 18, ornament, deck.
 Foisoun, p. 43, l. 64, Fr. *foison*, plentie, great fullnesse. Cot.
 Fondid, p. 8, l. 23, tried ; A.S. *fandian*, to try.
 Foondi, p. 95, l. 13, try.
 Foonued, p. 96, l. 33, foolish?
 For, p. 19, l. 35, 40, because.
 Forbeere, p. 60, l. 76, restrain.
 Forelonge, p. 18, l. 31, A.S. *clin-gan*, to wither, pine, or shrink up ; *forelungen*, shrunk.
 Forlete, p. 30, l. 250, A.S. *forlatan*, to let go.
 Forþi, p. 24, l. 89, for that reason.
 Foulden, p. 73, l. 485, ?fold, bend.
 Frame, p. 44, l. 97, ? A.S. *freme*, profit, advantage.
 Frauzte, p. 76, l. 590, freight, load.
 Frike, p. 23, l. 26, glad, joyful ; A.S. *frician*, to dance, frisk.
 Gesoun, p. 64, l. 206, ? Fr. *gesse*, a common sinke or sewer ; a gutter for the voiding of ordure. Cotgr. Not. E. *geason*, rare, strange.
 Gist, p. 93, l. 63, show.
 Glewe, p. 29, l. 236, A.S. *gleow*, joy, mirth, glee.
 Grane, p. 63, l. 168, A.S. *grama*, anger, rage, wrath.
 Greede, p. 14, l. 73, greet, moan ; A.S. *gratan*, to weep, cry out.
 Gril, p. 83, l. 12, sharp, unkind ; O.N. *grila*. H. Coleridge.
 Hadde-y-wist, p. 73, l. 497, had-I-known (what would have happened), after-regret.
 Happe, p. 89, l. 26, wrap over, cover for defence ; Isl. *hyppia*, Jamieson.
 Harewide, p. 53, l. 385, tore open.
 Hawe, p. 121, l. 97, A.S. *hoh*, hole, den.
 He, p. 59, l. 39, they.
 Hende, p. 7, l. 25, gentle.
 Hildande, p. 23, l. 55, beholden.
 Hirde, p. 17, l. 52, A.S. *hirde*, a shepherd.
 Ho, p. 14, l. 71, halt, stop.
 Homeli, p. 63, l. 163, familiar.
 Hore, p. 83, l. 13, hoar, hoariness.
 Hote, p. 41, l. 15, be called ; A.S. *hutan*.
 Ilke, p. 23, l. 54, every.
 Insigt, p. 66, l. 250 ; p. 69, l. 339, 'insyght, *inspecio*, *circumspecio*.' Promptorium.
 Kinde, p. 20, l. 59, nature.
 Kipe, p. 11, l. 92, show ; A.S. *cydan*, to make known, declare, show.
 Kynde, p. 9, l. 53, nature ; A.S. *ge-cynd*.
 Kyndeli, p. 8, l. 19, natural ; A.S. *ge-cyndelic*.
 Lappid, p. 3, l. 50, wrapped ; 'Lappyn, or whappyn yn clopys (happyn to-gedyr, wrap togeder in clothes). *Involro*.' P. Parv.
 Lauzt, p. 30, l. 249 ; p. 76, l. 586, caught, taken ; A.S. *laccan*, to seize.
 Leeme, p. 52, l. 335, A.S. *leoma*, light, flame.
 Leepis, p. 47, l. 181 ; p. 72, l. 451, A.S. *leap*, a basket, hamper.
 Leere, p. 8, l. 5, teach ; A.S. *laran*.
 Lees, p. 16, l. 45, lies.
 Leit, p. 48, l. 226 ; Leite, p. 52, l. 355, lightning ; A.S. *liting*.
 Lende, p. 23, l. 41, lent ; A.S. *lened*.
 Lent, p. 105, l. 26, put away ? ; ? A.S. *lengle*, put off, *perit* of *lengian*.

- Lete, p. 28, l. 186, leave, cease ; A.S. *letan*, let go.
- Lewide, p. 67, l. 303, lay, ignorant.
- Leye, p. 95, l. 2, field after the crop is cut, *clower ley*, &c. ; ? not A.S. *legu*, a district in which a certain law was in force.
- Likeroze, p. 20, l. 55, lecherous.
- Likid, p. 8, l. 16, pleased.
- Liking, p. 3, l. 50, pleasant.
- Liking, p. 92, l. 49 ; p. 93, l. 77, 81, lust.
- Likingly, p. 91, l. 20, pleasantly.
- List, p. 4, l. 3 ; A.S. *list*, wisdom, science, power, faculty ; *lyst*, desire, love, admiration.
- Lome, p. 121, l. 120, frequently ; A.S. *gelóme*.
- Maistrie, p. 20, l. 80, mastery, (see p. 33, l. 58.) ? not tricks.
- Mammillis, p. 1, l. 5, breasts, paps ; Pappe, *Mamilla*, P. Parv.
- Maugre, p. 65, l. 215, reviling, railing ; Fr. *maugréer*, to curse, revile extremely, raile on despihtfully.
- Mawmetis, p. 45, l. 118, idols.
- Medele, p. 20, l. 86, mingle.
- Meene, p. 1, l. 4, remember ; A.S. *menan*.
- Meete, p. 1, l. 6, food.
- Melle, p. 53, l. 387, meddle.
- Mengid, p. 59, l. 51, A.S. *men-gin*, mix, mingle.
- Mett, p. 118, l. 15, measure ; A.S. *mete*.
- Mydnore, p. 83, l. 17, mid-morning.
- Mynde, p. 9, l. 25, ? mention, or A.S. *myne*, memory.
- Mynne, p. 24, l. 78, remember.
- Myscheue, p. 90, l. 46, come to grief.
- Mystire, p. 76, l. 572, need ; Fr. *mestier*, need, lacke, necessitie, want. Cotgrave.
- Nempne, p. 6, l. 7, name ; A.S. *nemnan*.
- Newyng, p. 127, l. 28, renewing, repeating.
- Nuyzed, p. 106, l. 13, annoyed, troubled.
- Nyce, p. 53, l. 390, Fr. *niais*, a simple, witlesse, and vnexperienced gull. *Nice*, lither, lazie, sloathfull, dull, simple. Cot.
- Nym, p. 53, l. 371, take ; A.S. *niman*, to take.
- Of, p. 98, l. 101, from.
- Ore, p. 119, l. 57, mercy.
- Overhope, p. 68, l. 331, too much confidence, sanguineness.
- Paieth, p. 24, l. 58, pleases.
- Pay, p. 14, l. 80, satisfaction, pleasure ; *payé*, satisfied, contented. Cotgrave.
- Pilis, p. 64, l. 182, peels, holds, castles.
- Pigt, p. 3, l. 61, pitched ; p. 4, l. 13 ; p. 94, l. 90, placed ; p. 12, l. 16, put, dressed.
- Pooste, p. 43, l. 79, power.
- Port, p. 93, l. 85, mien.
- Prest, p. 45, l. 116, quickly.
- Prouz, p. 50, l. 288, advantage, profit ; Fr. *profit*.
- Pure, p. 18, l. 11, purify.
- Pursue, p. 68, l. 328, follow, strive.
- Put, p. 73, l. 475, throw, casting.
- Queed, p. 6, l. 18, wicked one, devil ; Dutch, *quaat*.
- Qwart, p. 23, l. 2, of good heart or cheer ; O.Fr. *quor*, courage.
- Qweme, p. 18, l. 15, A.S. *eweman*, to please.
- Race, p. 48, l. 238, A.S. *res*, rush, attack ; cp. mill/race.

- Raper, p. 88, l. 16, earlier, sooner.
 Rapir, p. 86, l. 9, preferable.
 Releef, p. 47, l. 181, leavings.
 Remewe, p. 20, l. 69, remove.
 Rere, p. 70, l. 379, late. *Rere* suppers are complained of in Waddington (b. 1300), Robert of Brunne, 1303, A.D., and many other writers.
 Rereage, p. 73, l. 483, arrears.
 Rencþ, p. 30, l. 257, bereaves, takes away.
 Riht, p. 46, l. 170, upright, straight.
 Rijfe, p. 92, l. 29, much ; Du. *rijf*, rife, abundant.
 Romage, p. 93, l. 60, roaming.
 Rouste, p. 36, l. 38, reeked ; A.S. *rólhte*.
 Rowne, p. 63, l. 163, whisper.
 Ruli, p. 10, l. 68, grievous ; p. 89, l. 27, sad, mournful ; A.S. *hreoſe*, grief, penitence ; *hreoſelic*, cruel, mournful.
 Ryve, p. 124, l. 217 (see *rijfe*), customary, frequent.
 Sadli, p. 8, l. 7, fixedly.
 Sale, p. 57, l. 502 ; Fr. *salle*, hall.
 Sangte, p. 76, l. 592, A.S. *sahit*, reconciled.
 Saugten, p. 108, l. 38, reconcile ; A.S. *sehtian*. Note the change to *soften* in the later text, p. 109.
 Schende, p. 11, l. 118, shame, disgrace, ruin ; A.S. *second*, shame, disgrace.
 Schendip, p. 53, l. 371, A.S. *scendan*, to confound, shame, reproach, revile.
 Schille, p. 65, l. 232 ; schylle and sharpe, *acutus*, *sonorus*.
 Schowr, p. 44, l. 96, A.S. *scár*, battle, fight.
 Seconfith, p. 46, l. 154, discomfits.
 Seryue, p. 58, l. 2, describe.
 Secke, p. 76, l. 589, sack, bag.
 See, p. 13, l. 54, sent.
 Seelde, p. 41, l. 6, seldom.
 Seete, p. 37, l. 89, set.
 Sege, p. 2, l. 35, seat ; Fr. *siège*.
 Seruile, p. 104, l. 15, of service, of business.
 Sijke, p. 78, l. 634, sickness ; Du. *ziek*, sick.
 Sikir, p. 33, l. 50, certain, sure.
 Skile, p. 9, l. 33, reason ; O.N. *skil*.
 Slake, p. 11, l. 112, become slack, cease.
 Slidir, p. 49, l. 269, slydyr (or swypyr as a wey). *Lubricus*, P. Parv.
 Smerte, p. 93, l. 67, smart, pain, prick.
 Soote, p. 29, l. 248, sweet one.
 Spaynel, p. 91, l. 4, spaniel ; Fr. *espagneul*, a Spaniell. Cot.
 Spousebrieche, p. 47, l. 188, adultery.
 Spurne, p. 43, l. 76, A.S. *spurnan*, to strike with the heel ; p. 91, l. 11, spurned.
 Spute, p. 46, l. 164, dispute.
 Stabile, p. 26, l. 114, fixedness, firmness.
 Stie, p. 90, l. 48, ascend.
 Stiz, p. 55, l. 460, ascended ; AS. *stigan*, to ascend, rise.
 Stintith, p. 116, l. 62, stoppeth.
 Sue, p. 20, l. 68, follow.
 Suffraunce, p. 33, l. 50, Fr. *souffrance*, sufferance, forbearance, patience, abiding.
 Sunge, p. 110, l. 73, sin ; A.S. *synigian*.
 Superflue, p. 89, l. 30, superfluous.
 Swarte, p. 119, l. 33, dark, black (swarthy).
 Swing, p. 28, l. 203, A.S. *springan*, to whip, scourge.

- Swiſe, p. 69, l. 348, quickly.
 Swyde, p. 122, l. 140, quickly.
 Swynk, p. 89, l. 32, A.S. *swinc*, labour, *geswinc*, affliction, torment.
- Temynge, p. 4, l. 20, childbirth; A.S. *teám*, offspring; *teáman*, *téman*, to propagate, beget.
 Tende, p. 69, l. 369; tenden, p. 41, l. 6, attend.
- Tene, p. 24, l. 71, A.S. *teóna*, injury, wrong.
- þat þat, p. 51, l. 310, that which.
- þee, p. 63, l. 176, thrive.
- þertille, p. 9, l. 37, thereto, in addition.
- þirle, p. 26, l. 147, pierce; A.S. *þirlan*.
- þole, p. 23, l. 27, A.S. *þolian*, suffer.
- þrong, p. 13, l. 27, driven, forced; A.S. *þringan*, to press, crowd.
- þronz, p. 13, l. 32, A.S. *þruh*, a chest, coffin, sepulchre, grave.
- Tille, p. 27, l. 168, to.
- Toberste, p. 30, l. 251, burst all to pieces.
- Tobreke, p. 29, l. 247, break to pieces.
- Torent, p. 20, l. 82, rent to pieces.
- Towe, p. 120, l. 29, tough, harsh; A.S. *tól*.
- Towyth, p. 121, l. 108, thought.
- Twhertyd, p. 126, l. 15, retorted? A.S. *hwercfan*, to turn.
- Twynne, p. 23, l. 37, separate.
- Tyne, p. 25, l. 103, A.S. *tyum*, to hedge in, enclose, shut, close.
- Uertu, p. 67, l. 300, power, strength.
- Vertu, p. 72, l. 455, power, strength.
- Vncele, p. 106, l. 21, unhappiness.
- Vndirfonge, p. 69, l. 367, receive, take; A.S. *underfangan*, undertake, receive.
- Vndirnome, p. 50, l. 289, ?took-est up or under, objectedst to; A.S. *underniman*, to undertake, comprehend.
- Vngo, p. 121, l. 118, ?*en* for *um*, round; A.S. *gnabgan*, go round.
- Vndren, p. 84, l. 25, A.S. *undern*, the third hour, 9 a.m., extending also to noon.
- Vnleueful, p. 110, l. 74, unlawful.
- Vnneþe, p. 70, l. 373, A.S. *un-éðlice*, uneasily, with difficulty, scarcely, hardly.
- Vnourne, p. 71, l. 404, A.S. *cnórnlic*, old, worn.
- Vnsahte, p. 108, l. 37, unfriendly; A.S. *seht*, friendship, peace; *unscht*, want of friendship, enmity. Note the *unsoft* of the later text, p. 109.
- Vnschent, p. 106, l. 6, unpunished.
- Vnskilfully, p. 112, l. 90, unreasonably; *see* *skil*.
- Vnsperid, p. 41, l. 15, set free, unlocked; *speryn*, or *schettyen*, *chaado*; *speryn* and *schette wythe lökkys*. Sero, obsero. ? Pr. Parv.
- Waitist, p. 50, l. 288, plannest.
- Wake, p. 32, l. 8; p. 99, l. 141, watch; A.S. *wacan*.
- Wan, p. 13, l. 41, womnst, wentest.
- Waterless, p. 20, l. 53, without water.
- Wedde, p. 10, l. 60, pledge; A.S. *wed*.
- Wede, p. 12, l. 18, garment; A.S. *wed*.
- Welkid, p. 24, l. 68, faded, turned white; A.S. *wedleere*, a fuller, a whitener of cloths.
- Wem, p. 83, l. 13, spot, A.S. *wem*.
- Wente, p. 9, l. 51, gone.
- Were, p. 106, 107, l. 2, danger;

- A.S. *wér*, a fine for slaying a man; p. 116, l. 87, doubt!
- Weuere, p. 77, l. 603, weaver, contriver, schemer.
- White, p. 72, l. 450, quick, active; same as
- Wiȝte, p. 63, l. 150; Sw. *vig*, active; '*wyȝte*, or *delyvyȝr*, or *swyȝfte*, *Agilis*, *velox*.' Pr. Parv.
- Wiȝtli, p. 13, l. 41, swiftly, or powerfully.
- Wijs, p. 98, l. 94, teach.
- Wis, p. 11, l. 115; Wisse, p. 14, l. 68; A.S. *wissian*, to instruct, guide, govern.
- Wite, p. 34, l. 67; p. 99, l. 4, know; A.S. *witan*.
- Wiyte, p. 35, l. 8, 16, &c., blame, reproach, impute, ascribe to; A.S. *witan*, *witian*.
- Wone, p. 11, l. 120, dwell; A.S. *wunian*.
- Wonynge, p. 28, l. 199, dwelling.
- Woost, p. 39, l. 35, knowest.
- Worschipide, p. 53, l. 401, honoured.
- Wreche, p. 16, l. 35, vengeance; A.S. *wrecc*.
- ȝeere, p. 65, l. 244; p. 67, l. 286, ?A.S. *geare*, certainly.
- ȝeme, p. 52, l. 340; A.S. *giman*, govern, take care of.
- ȝernynge, p. 28, l. 197, yearning, desire.
- ȝore, p. 92, l. 35, formerly.
- Yflet, p. 92, l. 37, fled, gone.
- Yhit, p. 128, l. 3, yet.
- Yloore, p. 79, l. 5, lost; A.S. *loren*.
- Ymet, p. 81, l. 74, dreamt; A.S. *metod*.
- Ynne, p. 69, l. 359, ?bring in, not let in; A.S. *innan*, to go in, enter.
- Ynow, p. 76, l. 567, enough.

NOTES.

P. 58. *Mirror of the Periods of Man's Life*. "The auncient sages by curious notes haue found out, that certaine yeeres in mans life be very perilous. These they name climacterical or stayrie yeares, for then they saw great alterations. Now a climactericall yeare is euery seauenth yeare . . . Hence is it that in the seauenth yeere children doe cast and renew their teeth. In the fourteenth yeere proceedeth the stripping age. In the one and twentieth, youth. And when a man hath past seauen times seauen years, to wect, nine and fortie yeares, he is a ripe and perfect man. Also, when he attaineth to ten times seauen yeeres, that is, to the age of threescore and ten, his strength and chiefest vertue begins to fall away." W. Vaughan, *Natural and Artificial Directions for Health*, 1602, pp. 47-8.

P. 128. Archbishop Scrope's Death. See the Latin Poem on this in Mr. Thomas Wright's "*Political Songs*," v. 2, p. 114-18.

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PREFACE.

THE miscellany of Religious Tracts and Poems which follows, is edited from the Thornton Manuscript, which has already contributed the *Morte Arthure* and the *Hampole Short Treatises* to the publications of the E. E. T. S. It is hoped that it will serve somewhat towards illustrating the religious teaching of the fourteenth and fifteenth centuries, as well as towards exhibiting the peculiarities of the Northern English, in which all the pieces are written.

The first tract is a good and idiomatic specimen of a mediæval Sermon, which we find was preached in obedience to the command of "oure ffadire þe byschope," who had directed all those who under him had cure of souls "opynly, one ynglysche, apone Sonondayes, to preche and teche þaym þat þay haue cure off the lawe and the care to knawe God Almyghty." The bishop here spoken of was John Thoresby or Thursby, Archbishop of York, who died in 1373. He wrote this sermon in Latin at the request of the York Convocation, and had it "Englished" by Dan John Gaytrigg, according to the old MS. subjoined. It was perhaps rather a manual than a sermon.¹ Some hundred years before this Sermon was written, Bishop Grosseteste had given very similar directions to his clergy, mentioning the very heads which are touched in this Sermon, and

¹ From MS. B. 14. 50, Trin. Coll. Camb., quoted in *Shirley's Introduction to Fasciculi Zizaniorum*, p. xiii: "Sire William² Thoresby, erchebischop of ȝork, did do to drawe a tretys in Englysche be a worshipful clerk who name was Gaytrik, in þe wiche weren conteyned þe articulis of þe feiþ, senene dedli synnes, þe werkes of mercy, and þe ten comandements, and sente hem in smale pagynes³ to þe comyn puple.

² Wrongly called William. His name was John. ³ This seems to treat the 'sermon' as a 'manual.'

bidding them discourse of them to the people every Sunday *in idiomate communi*. About 40 years later, Archbishop Peccham did the same, and furnished his clergy with a form to help them in expounding the faith. Surely these facts, and many others like them which might be produced, go far to prove that the parish-priest of the Middle Ages was not such a ‘dumb dog’ as some would have him to be, and that preaching was not confined to the Friars. There is another copy of this Sermon in the Library of Trinity College, Cambridge, MSS. B. 10. 12, from which Mr. Skeat has kindly made an extract for me. It differs very slightly from the text here printed, but has indications of being a somewhat later transcript. For instance, the old and probably not well-known word ‘*tray*’ of the Thornton MS. is changed in the Cambridge copy into ‘*thogt*,’ and an occasional omission of a Northern form betrays the fact that the copier was not writing his own dialect. Mr. Skeat, whose opinion on this subject is of the utmost weight, writes as follows with regard to the style of the Sermon—“I have not a doubt that the ‘Sermon’ was originally in *verse*, and to print it as prose, without remark, would be a mistake. It is to be noted that the Trinity MS. is at first written as prose (but there are frequent dots shewing where the lines end), and very soon it is written *as verse*, and so continues down to the end. For instance, look at the following:—

‘þe séxte póynt is . þát we sall trówe
 þat þe fourtyde dáy . áfter þat he ráse,
 thurgh stréngh of hemsélfe . he stéghed vntil héuen,
 whare oure kýnde is nów . in his blyssed pérson,
 noght ánelý éuen . no méte till his aúngels,
 bot héghe corounde kýnge . abouén all aúngels.’

It is clear that we have here the regular alliterative verse, *perfect* as regards accent, *imperfect* as regards alliteration; in fact, the very kind of metre into which the old Piers Plowman metre would naturally degenerate. The third line preserves the alliteration altogether, and is a nearly perfect line.” Perhaps even a stronger

passage than the one selected by Mr. Skeat might be found at page 11 :—

‘ Eūynly to sūffre . þe wēle and þe wāa,
 Wélthe or wándreth . whéthire so betýde . . .
 Stýlfely to stánde . agáynes our fáas,
 Whéthir þay be bódily . or þáy be gástely,
 Swa þat ná fulle fándyng . máke vs to fálle,
 Ne be fálse in our fáythe . agáynes God Almyghtty.’

Here the alliteration is very marked. I confess, however, I do not see my way to bringing the whole of the Sermon into this form. In the copy of the sermon in Thoresby's Register at York, the verse is, I believe, better preserved. (See note, p. xiv, below.)

Treatise No. II. is an old English translation of the *Speculum* of S. Edmund. This was a very popular treatise in its day, and, we believe, the only surviving work of the famous Edmund Rich, Archbishop of Canterbury—famous for his asceticism—famous as a teacher of Greek at Oxford, and as having had for his pupils Grosseteste, Robert, and Roger Bacon—famous for his sudden elevation to the Primacy—notably famous for the good stand he made in that office for English liberties—famous also for his retirement from his high post; and famous after death for the popular tumult which forced the pope to canonize him. All these points are well brought out in Dr. Hook's Life of the Archbishop. At the Monastery of Pontigny in France, the place of his retirement, where the great spirits of Thomas Becket and Stephen Langton had before him found rest, he wrote, or at any rate finished, his *Speculum*. It is a composition which breathes a fierce asceticism, and is almost Manichean in its hatred of bodily ease. This would insure its popularity in an age which only comprehended religion as a bitter and unsparing chastiser of the flesh, and hence its early translation into French and English. We subjoin a specimen of the original, with the French and English translations. With regard to the age of the latter, Mr. Morris, on examining a passage sent to him, was of opinion that it might be as early as

1350. Very probably it is a rescript from a still earlier English version in a Southern dialect, but I have not discovered any other English MS. of this Treatise.

FRENCH.	LATIN. (<i>Original.</i>)	ENGLISH.
From Arundel MS. 288. p. 207.	From Magna Bibl. Vet. Patr. XIII. 355.	Thornton MS. (as printed).
<p>Uïdète nocacionem uestram.—Ces mo3 de la po3stle partent a nous gen3 de religion. uee3, fet il, a quey uous estes appelle3. e ceo dit il por nous exciter a perfection. e por ceo quel homme¹ ke ieo pens de moy, mesmes de nuit e de iour, de une part ay ioye grant. e dautre part grant dolor. Ioye por la seynte religion. dolor en confusion por ma feble conuersacion. e ceo nest pas grant merueyle. Kar ieo ay grant acheson. Kar ei dit Seynt Eusebye en un sermon. uenir a religion est souereyne perfeccion. e nent parfitement uïre souerayne dampnacion.</p>	<p>‘Videte vocacionem vestram fratres.’ Ista verba apostoli pertinent ad homines religiosos. Videte (inquit) ad quid vocati estis. Et hoc dixit Apostolus ad excitandum nos ad perfectionem. Et propter hoc quâcunque horâ cogito de me ipso, die vel nocte, ex unâ parte habeo magnum gaudium, et ex aliâ parte magnum dolorem. Gaudium habeo propter sanctam religionem, dolorem et confusionem propter meam debilem conuersationem. Et illud non est mirum, quia habeo magnam causam. Nam, sicut dicit Sanctus Eusebius in vno sermone, Venire ad Religionem summa perfectio est, sed non perfectè viuere in religione, summa damnatio est.</p>	<p>‘Videte vocacionem vestram.’ This wordes sayse Saynte Paule in his pystyll, and thay are thus mekill to saye one ynglysehe, ‘See3e 3oure callynge.’ This worde falles till vs folke of religioun: and that sais He till excite vs till perfeccyone. And therfore what houre þat I thynke of my-selfe, one nyghte or on day, on a syde hafe I grete joye, and on anoþer syde gret sorowe—joy for þe haly religione, sorowe and confusyon for my febill conuersacione. And þat es na wondre for I hafe gret enchesone. Als þe wyese man saise in his sermon, he saïs to com to religione es souerayne perfeccyone, and there-in noghte perfittly to lyffe es souerayne dampnacyone.</p>

¹ ? heure.

Among the promises of future publications made by the E. E. T. S. there is held out to us the hope of some day seeing in print the Life of S. Edmund from the British Museum MS. When it is printed I feel persuaded that it will be found very illustrative of the Speculum, and vice versâ. I believe Dr. Hook does not profess to have consulted this old mediæval Life of the Archbishop for his biography in the third volume of his Archbishops.

We now come to No. III. The Abbaye of S. Spirit. This

treatise, of which there are several MS. copies, has been attributed to various authors. Some would have it the composition of Bishop Alcock, who died 1480, but as it exists in the Vernon MS., which is about a century earlier, this notion is disposed of. In the Lambeth MS. it is given to Richard Rolle de Hampole, but as his paternity is claimed for almost all religious Middle-Age MSS. that have gone astray, we cannot build much on that. The fact of the early Vernon MS. having the Treatise in a Southern dialect, is much against the supposition of its being Hampole's. Whether Robert Thornton re-wrote it in his own idiom, or how it got into the form we have here, cannot be discovered; but as the preference here given to the Thornton copy may seem to some to be unfounded, we subjoin a conspectus of a portion of four manuscripts for the purpose of comparison.

I. VERNON MS. (Bodleian.) A.D. 1380.	II. LAMBETH MS. 432. fol. 37 B.	III. TRIN. COLL. CAMB. MS. O. 1. 29.	IV. THORNTON MS. (as printed).
Here biginneþ a tretis þat is clept þe Abbey of þe holy gost. þat is conscience of monnes herte schulde ben in þis Abbey most.	Here begynnythe Recharð Hampulle of the Abbay of the holy goest fulle necessarye.	Þis es þe begynnyng of þe abbay of þe holye goste, þe wilke þat es founded in A place þat es callede conscience, <i>and</i> þerfore, man, be-whare!	Of the abbaye of saynte Spirite that es in a place that es callede conseynce.
Mi deore Breþren And Sustren. I seo wel . þat monie wolde ben In Religion . but þei mowe not . for Pouert. or for Age . or for drede of heore kun. or for bond of mariage. And þerfore I make her a Book of Religion of herte. þat is of þe Abbeye	Dere Bretheryne and Sustren, I Se welþe ther wold be many in Religeoun, but þay may not, for pouerte, or for Awe, or for drede of kyn, or for bondage, or for mariage; therfor y make here a boke of Religeoun of the hert That is of the Abbey of the holy	My fulle dere and well loued brethire and sisters in god, I see now weel in þis dayes þat many meñ wilde full gladly be in religioun, bot þei may nouȝt, fore pouerte or fore elde, or fore drede, or elles fore kyndrede or for bonde of mariage. And þerfore I make	A dere brethir and systirs, I see þat many walde be in religyone bot þay may noghte, owthir for pouerte, or for drede of thaire kyne, or for band of maryage, and for-thi I make here a buke of þe religeon of þe herte, þat es of þe abbaye of the Holy

of þe holi gost . þat alle þo þat mouwe not ben In bodi Religion þei mowe ben In gostly. *Ah Ihesu* Merci . Where may þis Abbey and þis Religion best ben I. founded. Certes neuer so wel . ne so semely . as in a place . þat is clept Conscience. Now be houeþ hit þenne . at þe biggynnyng . þat þe place of þe Conscience be clauset . þorw wys clausynge. þe holi gost senden a doun twey Maidens ful connyng . þat on is clept . Rihtwisnesse. And þat oþer lone of clannesse . þese tweyne schul caste from þe conscience and from þe herte all manere fylth of foule þouȝtes and of foule ȝeornynge.

goest, that all tho that may not be in Bodely Religeoun myght be in goestly religeoun. A Ihesu mercy where may the abbay of this religeoun be best y foundid. Certis nowhwere so wele ne so surely as in a place that is callid Consciens. Now hit behovith, at the bygynnyng that the place of the Conscience be clensyd wislye. The holy goest shalle Fynde two maydennys Fulle cunnyng, the tone is callid Rightwisnesse, And the tother is callid love of clenness. These two shalle cast out from the conscience, and from the hert, alle maner Filthe of foule thoughtes and foule Desyris.

here now a boke of religione of þe herte, þat es, of þe abbaye of þe holy goste : þat all þoo þat may nouȝt be in bodily religione, þat þei maye godely be in gostely religioun. ¶ A Ihesu, mersy ! where maye þis abbay and þis religione beste be founden and groundede ? ¶ Certes, neuer nowere so well ne so stedfastlye, nor ȝit þerto so semely, as right in a place !¹ þat þei calle conscience. ¶ Now þan behoues it firste at þe begynnyng, þat þe place of þe conscience be so enclosede on ilke syde thorough wies closynge, for þis encheson : ¶ Þe holy goste salle do sende two maydens full conande. ¶ þe tone is callede by clerkes Ryghtwysnes ¶ And þe tother is called lufe of grete (?) clenness. ¶ Þis two maydenes sall keste fro þe conscience and fro þe herte all manere of fylthes and foule þouȝtes, and of foule ȝeornynge.

¹ sic in MS.; read "place."

Goste, that all tho þat ne may noghte be bodyly in religyone, þat þay may be gostely. A Ihesu mercy ! Whare may þis abbaye beste be funded and þis religione ? Now certis nowhare so well als in a place þat es called consyence ; and who so will be besy to funde þis holy religione, and þat may ilke gud crystyne mane and woman do þat will be besy þerabowte. And at þe begynnyng it es by-houely þat þe place of thi conscience be clensed clene of synne, to þe whilke clensynge the Holy Goste sall sende two maydyns þat ere conande, the one es callede Rightwysnes, and þe toþer es callede Luffe of clenness. These two sall east fro þe conscience and fro þe herte all maner of fylthe of foule þouȝtes and desyrs.

It seems probable that II., III. and IV. have been re-written

from No. I. in their different dialects, but at any rate this conspectus remarkably illustrates the well-known fact, that mediæval copiers never kept close to their original, but altered and improved according to their own views of grammar and dialect, without any of that wholesome dread of omitting an inflection which is the scourge of modern editors. The Lambeth MS. in its latter part differs considerably from the Thornton, and contains several passages which the other has not. In fact it may almost better be described as a *similar* treatise than as identical. The Cambridge MS. shews a tendency to insert amplifications and additions, and would thus seem to be later in style, but Mr. Skeat says that the MS. looks like the fourteenth century. There are doubtless several other copies of the treatise to be found.

The matter of this treatise well illustrates the sort of notion which must always have existed even in the most palmy days of monasticism, viz. that it was just possible to live a religious life outside a convent. But the 'Abbaye of S. Spirit' further shews us the reluctance with which this was admitted, the attempt to clothe even active life with the forms, images, and duties of the cloister, and while admitting the possibility of its successful pursuit of holiness, at the same time putting by its side the far higher and more blessed state of the incarcerated regular.

The Religious Poem of William of Nassyngton is certainly not remarkable for its poetical genius, but in the simple scriptural statements of the quondam York lawyer we recognize with pleasure the mind of a devout layman rising out of distracting superstitions to a repose on the great eternal verities of the faith. The Hymns numbered V. and VI. both contain some simple and touching passages. The Moral Poem, No. VII., is by Richard Rolle de Hampole, and will, I believe, be published for the Society among some other Poems and Songs of this writer which are being collected by the Rev. J. R. Lumby. The present edition was in type before I discovered this, and as, on a comparison with Mr. Lumby's copy, this poem was found to contain

two stanzas more than his, and also to differ (as usual) in much of the wording, it was thought better to let it stand. Much the same may be said of Hymn No. VIII., which is among Mr. Furnivall's selections from the Lambeth MSS. There are differences here also, and none, it is thought, will object to have two versions of such a beautiful and touching little poem. We now come to the most singular poem of the collection—Saint John the Evangelist. I have not hitherto heard of any other Manuscript of this, and I think all lovers of early English will not fail to be pleased with it. Indeed some of the words were quite beyond my power, and must have been left unattempted, but for the kind assistance given me in this, and in many other points, by the Rev. W. W. Skeat.

I am afraid, taking the Miscellany throughout, rather a bitter vein of religionism will be found to permeate it. Christianity seems to be regarded as an institution for vexing and harassing the human race, and everything connected with the body and its belongings is simply evil. Manicheeism indeed, as Dean Milman well points out, poisoned the very life-blood of mediæval Christianity, and Augustine, while he overthrew it as a system, only confirmed and established it as a sentiment. It is probable that this sour asceticism, which has been remarkably illustrated by several publications of the E. E. T. S., will come out even more strongly, as the Society proceeds to dive deeper into the recesses of old English. But this, at any rate, only makes us admire Chaucer the more.

Note on p. ix.—The authentic copy, in the York Register, of the englisht Manual of a Sermon by Archbp. Thoresby, no. I in this volume, has been long in type for the E. E. Text Soc. under the title of "The Lay Folks Catechism," edited by the late Canon Simmons, as one of our Pre-Reformation English-Service Series. On our friend's lamented death in 1884, he charged his friend Mr. F. D. Matthew with the completion of his edition; but Mr. M.'s business engagements and his work for the Wyclif Society have prevented his finishing the E. E. T. S. volume.—F. J. F.

DAN JON GAYTRYGE'S SERMON.

THAT IS, ARCHBISHOP THORESBY'S INSTRUCTION OR CATECHISM
FOR HIS FOLK, ENGLISHIT.

I.

[*Thornton MS. (Lincoln Cathedral Library), leaf 213, back.*
See another copy in Arundel MS. 507, leaf 50.]

Here begynnes a Sermon þat Dan Iohan Gaytryge made, þe
whilke teches how scrifte es to be made, *and* whare-of, and in
scrifte how many thynges solde be consederide. Et est Petrus
4 *sentenciarum discrecione prima.*

Als a grete Doctour schewes in his buke, of aȝ þe creatours þat
Gode made in Heuen and in erthe, in water and in ayere,
or in oghte elles, þe souerayne cause *and* þe skyȝ whi He mad
8 þan was His awen gud wiȝ and His gudnes, thurgh þe whilke
gudnes (alls He es aȝ gude) He walde þat some creatures of þise
þat He made ware *communers* of þat blyse þat euer mare lastis.
And for þat na creatoure myghte come to þat blyse ¹*with-owttene*
12 knaweynge of Godde, als þat clerkes teches, He made skiȝwyse
creatours, angelle and man, of witt and wysdom to knawe God
Almyghtyn, and thorowe þaire knawynge, lufe Hym and *serue*
Hym, and so come to þat blyse þat þay ware made to. This
16 manere of knawynge had oure forme-fadyrs in þe state of inno-
cence þat þay ware mad in; and so sulde we hafe hade, if þay had
noghte synnede; Noghte so mekiȝ als hally saules hase now in
Heuen, bot mekiȝ mare þan man hase now in erthe. ffor oure
20 forme-fadyrs synned, sayse þe prophete, and we here þe wyk-
kydnes of þaire mysdelis; ffor þe knawynge þat þay had of Godde
Almyghtyn, thay had it of Goddes gyfte at þaire begynnynge
with-owtten tranayle or tray or passynge of tym. And aȝ þe
24 knaweyng þat we hafe in þis werlde of Hym, es of herynge and of
lerynge and of techynge of oȝer, of þe law and þe lare þat langes
tiȝ Haly Kyrke, þe whilke aȝ creatours þat lufes God Almygh-
tene awe to knawe and to cum and lede þaire lyfe aȝtwe, and swa

God's mercy
in Creation.

[1 leaf 214]
Man must
have know-
ledge in
order to
obtain a
share in it.

This must be
gained by
hearing and
learning.

And therefore those who have charge of souls must instruct them.

Our father the Bishop has ordered all Parish Priests to instruct the people in their own tongue

in these six things:

- (1) The fourteen points of the Creed,
- (2) the Ten Commandments,
- (3) the seven Sacraments,
- (4) the seven works of mercy,
- (5) the seven virtues,
- (6) the seven deadly sins.

And Parsons and Vicars are to inquire at Lent whether their Parishioners know them.

[1 leaf 214, back]

And first of the fourteen Articles of the Creed.

come to þat blysse þat neuer mare blynnes. And for-thi þat mekiþ folke now in þis werlde ne ere noghte wele ynoghe lerede to knawe God Almyghty, ne lufe Hym ne *serue* Hym als þay sulde do, and als þaire dedys oftesythes opynly schewes, in gret 4
perer to þam to lyfe and to saule, and *perawnter* þe defaute may be in thaym þat hase þaire saules for to kepe, and thaym sulde teche, als *prelates* and *persons*, vicars and prestes, þat ere halden by dett for to lere þam; ffor-thi oure ffadir þe byschope, þat 8
 God Almyghty saue, þat, als Sayn Paule sayse in his pystiþ, wiþ þat aþ men be safe and knawe God Almyghten, and namely þase vndirlowttes þat tiþ hym langes, base tretide and ordeyned for þe comon *profett*, thorowe þe counceþ of his clergy, þat 12
 ilkane þat vndire hym hase cure of saule, opynly, one ynglysche, apou sonndayes, *preche* and teche þayn þat þay hafe cure off þe lawe and þe lare to knawe God Almyghty, þat pryneypally may be schewede in theis sexe thynges—in þe fourtene poyntes 16
 þat falles to þe trowthe—in þe ten *commandementes* þat Gode hase gyfen vs—in þe seuen sacramentes þat er in Haly Kyrke—in þe seuen werkes of mercy vn-tiþ oure enen crystyn—in þe 20
 seuen vertus þat ilke man saþ vse—and in þe seuen dedly synnes þat ilke man saþ refuse. And he byddes and *commandes* in aþ þat he may, þat aþ þat hase cure or kepyng vndire hym, enioyne þaire *paris*chenes and þaire sugettes þat þay here and lere þise ilke sex thynges, and oftesythes reherse þam tiþ þat þay 24
 cun þam, and sythen teche þam þaire childre, if þay any haue, whate tym so þay are of elde to lere þam. And þat *persons* and vicars and aþ *paris*che prestis, enquere delygently of þaire sugettes in þe lentynd tym, when þay come to scryfte, 28
 wheþer þay knawe and cun þise sex thynges; and if it be funden þat þay cun þam noghte, þat þay enioyne þam appou his be-halfe, and of payne of penance, for to cun þam. And for-thi þat nane saþ excense thaym thurgh vnkawlechyng for to cun 32
 þam, oure haly ffadir þe beschope, of his gudnes, hase ordlaynede and bedynd þat þay be schewede opynly one ynglysche amanges þe folke. Wharefore auence þe fyrste of þise sex thynges, þat es, to knawe þe articles þat falles to þe trouthe. Als gret clerkes 36

- teches and schewes in thaire bukes, thare ffalles to þe faythe
 fourtene poyntes, of þe whilke seven ffalles to Goddes Goddhede, and oþer seven ffalles to Cristes manehede. The firste poynte
 4 þat we saß trowe of þe Godhede, es to trow stedfastely in a trewe
 Godde, and þat na noþer es for to trowe in. The toþer es, þat þe
 heghe ffadir of Heuen es stedfaste and sothefaste Godde Al-
 myghtyn. The thirde es, þat Ihesu Criste, Goddes sone of
 8 Heuen, es sothefastly Gode euen tiß his ffadire. The ferthe es,
 þat þe Haly Gaste þat samenly *commes* of bathe þe ffadir and þe
 Sonne, es sothefaste Godde euen to þaynð bathe; and þe whethir
 noghte twa Goddes, þe ffadire and þe Sonne, ne thre Goddes, þe
 12 ffadir and þe Sonne and þe Haly Gaste, bot thre sere *persons*
 and noghte bot a Godde. The fyfte artecele es, þat þe Trynyte,
 þe ffadir and þe Sonne and þe Haly Gaste, thre *persons* and a
 Godd, es makere of Heuen and Erthe and of aß thynges. The
 16 sexte artecele es, þat Haly Kirke oure modire es hallyly ane
 thorow owte þe werlde, *that* es, comonyng and felawrede of aß
 cristen folke þat comouns to-gedire in þe sacramentes, and in
 oþer haly thynges þat falles tiß Haly Kyrke, *with-owtten* þe
 20 whilke ne es na saule hele. The sevende article þat vs awe to
 trowe es, vppe-rysyng of flesche and lyfe *with-owtten* ende.
 ffor when þe dede hase sundyrde oure bodyes and oure saules
 for a certayne tym als oure kynd askes, vn-to whene þat God saß
 24 deme þe qwykke and þe dede, thane oure saules saß turne agayne
 tiß oure bodyes; and we, þase ilke and nane oþer þan we are
 now, sothefastely saß ryse vp in body and saule þat neuer mare
 saß sundire fra þat tym furthe, bot samen, if we wele doo whiles
 28 we er here, wende *with* Godde to þat blysse þat euer-mare lastes.
 And if we euyß do, tiß endles payne. Thir are oþer seven
 poyntes of Cristes manehede þat are nedfuß to trowe tiß aß þat
 are crystyn. The fyrste es, þat Ihesu Criste, Goddes Sone of
 32 Heuen, was sothefastely conceyuede of þe maden Marie, and
 take flesche and blude and become man thurgh þe myghte and
 þe strenghe of þe Haly Gaste, *with-owtten* any meryng of hir
 modirhede, *with-owtten* any mynyng of hir maydenhede.
 36 The toþer artecele es þat we saß trowe þat He, Godde and man

Seven are of
the Godhead.

(1) One true
God.

(2) Father
Almighty.

(3) God the
Son.

(4) God the
Holy Ghost.

(5) Three
Persons and
one God,
Maker of all
things.

(6) The
Catholic
Church, the
Communion
of Saints.

(7) The
Resurrect'ion
of the Body,
and Life
Everlasting.

Seven points
of Christ's
manhood.

(1) Incarnate
of the Virgin
Mary.

(2) Both
God and
man.

(3) Suffered
for us.

(4) Descend-
ed into Hell.

[1 leaf 215]

(5) Rose
again the
third day.

(6) Ascended
into Heaven.

(7) From
thence He
shall come
to judge the
quick and
the dead.

bathe in a *personne*, was sothefastely of þat blessyde mayden,
Godde getyn) of his fladire be-fore any tyme, and man) borne of
his modir and broghte furthe in tyme. The thirde poynte þat
we saH trowe es, Cristes passione that He tholedede bodyly for syn- 4
fulH man-kynde, how He was betraysede *with* his discipule, and
taken) *with* þe Jewes, betene *with* scourges þat na skynn) helde,
naylede one þe rude and corounde *with* thornes, and many oþer
harde paynes, and dyede at þe laste. The ferthe artecle es, þat 8
whene He was dede and His body tane doune, and wonden) and
doluen), zit, þe whiHs His body lay in þe graue, þe gaste *with* þe
Godhede wente vn-to Helle, and heryede it, and tuke owte þase
þat ware þare-in, als Adam and Eue and oþer 1fforme-fladyrs 12
whilke He in his forluxe walde þat ware sauede. The fyfte
poynte es, þat one þe thirde day after þat He dyede, He rase fra
dede to lyfe, sothefaste Godde and man) in body and in saule.
ffor als He dyede in seknes of oure manhede, so he rase 16
thurghe strenghe of His Godhede, and swa dystroyed oure dede
thurgh His diyngge, and quykkynd vs vn-to lyfe thurghe His
rysesynge. The sexte artecle es, þat we saH trowe þat one þe
fourtede day eftyr þat He rase thurghe strenghe of hym selfe, He 20
steye in-tiH Heuen), whare oure kynde es nowe in his blyssede
personne, noghte anely euyne ne mete tiH his angeHs, bot hey
coround kyunge abowne aH His angeHs, þat be-fore tyn) was
lesse þan þe kynde of angeHs. The seuend article es, þat righte 24
als He dyede, and eftirwarde rase and stey in-tiH heuen), righte
swa saH He come apou) þe laste day, bathe for to deme þe
qwykke and þe dede, whare aH þe folke þat ener was, or es, or
saH be, saH sothefastely be schewede and sene be-fore Hym), and 28
ilke a man) answere of his awen) dedis, and be saued or damp-
nede *whether* so he *serues*; ffor als His ryghtwysenes nowe es
mengede *with* mercy, swa saH it thane be *with*-owtten) mercy.

Secundo.

32

Decem precepta Dei.

The ten commandementis.

Secondly,
of the Ten
Command-
ments.

þe secund thyng of þe sex to knawe God Almyghten) es, þe

- ten) *commandementes* þat He hase gyffend vs. Of þe whilke ten),
 þe thre þat ere firste, awe vs hallyly to halde anence oure¹ Godde, [1 MS. oure
oure]
 and þe senen þat ere eftyre, anence oure euen) cristen). The
- 4 firste comandement charges vs and teches vs þat we leue ne
 lowte na false goddes; and in þis commandement es forboden
 vs alkynd mysbyleues and aH mawmetryes, aH false enchaunte-
 mentes and aH soceryes, aH false charmes and aH wichecraftes,
- 8 þat men of myssebyleue traystes appon) or hopes any helpe
 in) *with-owtten* God Almyghten). The toþer commandement
 byddes vs noghte take in ydillchipe, ne in vayne, þe name of oure
 Lorde Godde, so þat we trowe noghte in His name bot þat es
- 12 sothefaste, þat we swere noghte by His name bot if it be byhouely,
 and þat we neuen) noghte His name bot wirchipfully. The
 thirde commandement es, þat we halde and halowe oure haly
 day, þe sonondaye, and aH oper þat falles to þe 3ere, þat er
- 16 ordeynede to halowe thurgh Haly Kyrke; in þe whilke dayes
 aH folke bathe lerede and lawede awe to gyffe þan) gudly to
 Goddes seruyce, to here and saye it efter þaire state es, in wir-
 chipe of Godd AH-myghty and of His gud halowes, noghte þan)
- 20 for to tente to tary *with* þe werlde, ne lyffe in lykyng ne luste,
 þat þe flesche 3ernes, bot gudly to *serue* Godde in clenmes of lyfe.
 The ferthe commandement byddes vs doo wyrehippe to ffadire
 and to modire, noghte ²anely to fleschely fadyr and modire þat
- 24 getes vs and fosters vs furthe in þe werlde, bot tiH oure gastely
 ffadire þat hase heuede of vs, and teches vs to lyffe tiH hele of
 oure saules, and tiH oure gastely modyr, þat es Haly Kyrke, to be
 bouxome þare-to, and saue þe ryghte of it, ffor it es modir tiH aH
- 28 þat cristenly lyffes, and als wa tiH ilke man) þat wyrehipfuH es
 for to do wyrehippe eftire þat it is. The fyfte comandement
 byddes vs þat we sla na man), þat es to say, bodyly ne gastely
 noþer, ffor als many we sla in þat at we may, als we selaundire
- 32 or bakbyte or falsely deffames, or fandes for to confounde þaym
 þat noghte serues, or *with*drawes lyfelade fra þan) þat hase nede,
 if we be of hauynge for to helpe þan). The sexte commandment
 for-beddes vs to syn) or for to foly fleschely *with* any woman),
- 36 owþer sybbe or fremmede, wedde or vnwedde, or any fleschely
- The first
Command-
ment.
- The second
Command-
ment.
- The third
Command-
ment.
(4th of the
Decalogue.)
- The fourth
Command-
ment.
(5th of the
Decalogue.)
[2 leaf 215,
back]
- The fifth
Command-
ment.
(6th of the
Decalogue.)
- The sixth
Command-
ment.
(7th of the
Decalogue.)

The seventh
Command-
ment.
(8th of the
Decalogue.)
[1 ? helynge]

The eighth
Command-
ment.
(9th of the
Decalogue.)

The ninth
Command-
ment.
(Part of the
10th of the
Decalogue.)

The tenth
Command-
ment.
(Part of the
10th of the
Decalogue.)

These Ten
Command-
ments are
included in
two in the
Gospel—
that we love
God and our
brethren.

[1 leaf 216]

knowynge or dede haue *with* any, *oper* þan þe sacrament of
matremoyne excusez, and þe lawe and þe lare of Haly Kyrke
teches. The seuende byddis vs þat we saH noghte stele ; in whilke
es forboden vs, robberyng and reuyng, and aH wrangwyse takynge 4
or *with-haldynge* or *hydynge* or *helelynge*¹ of *oper* menes gudes,
agaynes þaire witt and þaire wiH þat hase ryghte to þaynð.
The aughten commandement byddes vs þat we saH here na false
wytnes agaynes oure euen cristen ; in þe whilke es forboden vs 8
aH manere of lesynges, fflase consperacye and false swerynge,
whare-thurghe oure euen cristyn may lese þayre catelle, flaiti,
flauour or flame, or any thyng eHs, wheþer it be in gastely or in
bodyly gudes. The nyende commandement es, þat we 3erne 12
noghte oure neightboure house ; in whilke es forboden aH wrang-
wyse couetyse of land or of lythe, or of oghte elles þat may
noghte be lyftede ne raysede fra þe grounde, als thyng þat es
stedfaste and may noghte be styrrede. The tende commandement 16
an þe laste es, þat we 3erne noghte þe wyfe of oure neightboure
ne of oure euyñ cristen, ne his mayden, ne his knaue, ne his
oxe, ne his asse. In þe whilke es forboden vs to 3erne or to
take any thyng þat may be styrride of *oper* menis gudes, als 20
robes or reches or *oper* cateH, þat we hafe na gude titiH ne na
ryghte to ; ffor what thyng so we take or getes one *oper* wyse
þan þe lawe and þe lare of Haly Kyrke teches, we may noghte
be assoylede of þe trespase, bot if we make assethe in þat þat we 24
may, to þan þat we harmede *with-haldande* þaire gude. And in
case þat we hafe thurghe false athes, als in assises or *oper* en-
questes, wetandly or willfully gerte oure euen cristyn lesse þaire
patremoyne or þaire heritage, or falsely be dyssessed of lande or 28
of lythe, or false deuorce be made, or any man dampnede, þofe
aH we do þat we may to þe party, 3it may we noghte be assoy-
lede of þe trespas, bot of oure beschoþe, or of hym þat hase his
powere, ffor swylke caas es ryuely reseruede titt hym schen. 32
Thise ten commandementez þat I hafe now rekkenede, ere
vmbylowkede in twa of þe gospeHe. The tane es, þat we luffe
Godde ouer aH thynges ; the toþer¹ es, þat we lufe oure euen cris-
ten hallely in oure herte als we do oure schen ; ffor Godd awe 36

vs to lufe hally *with herte, with aH oure myghte, with aH oure thoughte, with worde and with dede.* Oure euynd crysten) als swa awe vs to lufe vn-to þat ilke gude þat we lufe oure selfe, þat es, 4 þat þay wele fare in body and in saule, and come to þat ilke blysse þat we thynke to ; and whate-so-euer þat he bee þat þise twa wele jemes, aH þe ten *commandementes* forsothe he fulfilleth.

Tercio.

8 Septem Sunt Sacramenta Ecclesie The Seuenⁿ Sacramentes of Haly Kyrke.

The thirde thyng of þe sex þat I firste touchide es, þe seuen) sacramentes þat Haly Kirke gyffes, thurghē prelates and 12 oþer prestes þat hase þe powere ; of whilke seuen), the firste fyve ilke cristen) man awe lawefully to take efter his elde es, and twa lyes in paire wiH þat ressayues þaym). The firste sacrament of seuen) es oure bapty)m), þat we take þe firste tyme þat we becom 16 cristyn). In whilke bathe, þe firste synn) þat we ere borne with, and alkynd oþer synnes ere waschen) awaye, þat we ere fylede with are we take it ; and þe trouthe of Haly Kyrke es taken) þare-in), *with-owtten)* whilke na synfuH mans saule may be 20 sauede. And tiH þis sacrament ffalles foure thynges, if it saH ryghtely be tane als Haly Kirke teches. Ane es, ryghte sayeyng and carpyng of þe wordes þat hym awe for to say þat gyffes þis sacrament, þat ere þise : ‘ I baptise þe in þe name of þe Fadir 24 and þe Sonne and þe Haly Gaste.’ Ane oþer es, þat it be done anely in watire ; ffor na noþer licoure es lefulle þare-fore. þe thirde es, þat he þat gyffes þis sacrament be in witt and in wiH for to gyffe it. And þe ferthe es, þat he þat takes it, be noþer of lerede 28 nor of lewde baptisede be-fore ; ffor if þe preste be in were of hym þat saH take it, whethire he be baptisede or he be noghte, þan saH he say þe wordes one þis wyese, ‘ If þou be noghte baptisede, I baptise þe in þe name of þe fladire and þe Sone and þe Haly 32 Gaste.’ The secunde sacrament es *confermyng*e, þat þe byschope gyffes to þam) þat ere baptisede, þat gyffes, thorowe his powere, to þam) þat takes it, þe grace and þe gyfte of þe Haly Gaste to make þaynd mare stallworthe þan þay ware be-fore to stande agaynes

The third thing is the Seven Sacraments.

The first is Baptism.

Four things required to make Baptism valid :

(1) The words.
(2) Water

(3) Intention.

(4) That it has not been done before.

The second Sacrament is Confirmation.

The third
Sacrament is
Penance.

[² leaf 216,
back]

The fourth
Sacrament is
that of the
Altar.

The fifth
Sacrament is
Extreme
Unction.

The sixth
Sacrament is
Orders.

The seventh
Sacrament is
Matrimony.

þe fende and dedly syn; þat nane hase powere to do bot þe
byschope allane, þat hase the state and þe stede of Cristes Appos-
tilles. The thirde sacrament es callede penance, þat es, sothe-
faste for-thynkyng þat we hafe of oure syn, *with-owtten* wiþ 4
or thoghte to turne agayne to it. And þis sacrament bus haue
thre thynges. Ane es, sorowe in oure herte þat we hafe synned.
Anoper es, opyn scrifte of mouthe how we hafe synned. The
¹rightwise amendes-makyng for that we haf synned ¹ ²þise 8
thre *with* gud wiþ to forsake oure syn clensez vs and wasches
vs of alkyn syn. The ferthe es, þe sacrament of þe autyr,
Cristes awen body in lyknes of brede, als hale als He tuke it
of þe blysside mayden; the whilke, ilke man and woman þat 12
of elde es, awe for to rescheyue anes in þe zere, þat es at say, at
þe pasch, als Haly Kirke vses, when þay ere clensed of syn
thurghe penance, o payne of doynge owte of Haly Kirke, bot if
þay forbere it by skyHwyse cause þat awe to be knawen to þam 16
þat saþ gyffe it; ffor he þat tase it worthily, tase his saluacyone;
and wha sa takes it vnworthily, tase his dampnacione. The
fyfte sacrament es, þe laste enoyntyng *with* oyle, þat es
halowede and handelyde of prestes, þe whilke sacrament awe 20
anely to be gyffen to þam þat he wate ere of skillwyse elde, and
þat he sese sekryly in *perche* of dede, in lyghtenes and alegeance
of þaire sekenes, if Godde wiþ þat þay turne agayne to þe hele,
and als in forgyffnes of venial synnes and in lessyng of payne if 24
þay passe heþen. The sexte sacrament of Haly Kyrke es ordire,
þat gyffes powere to þam þat ryghtwysly tase it, ffor to *serue* in
Haly Kyrke efter þaire state es, and to þam þat takes þe
ordyre of preste for to synge messe, and for to mynystre þe 28
sacramentes of Haly Kyrke, þat to þam fallys, oftyr þe state þat
þay hafe and þaire degre askes. The seuende Sacrament es
matrymoyn, þat es lawefuH festymnyng be-twyx man and
woman at þaire bathere assente, for to lyffe samen *with-owtten* 32
any lowssyng, whiHs þaire lyfe lastes, in remedy of syn and
getyng of grace, if it be tane in gude entente and clennes of lyfe.

¹⁻¹ Left out of the Thornton MS.; supplied from the York MS., ed. Canon Simmons.

The fferthe thyng of þe Sex.

Thiese be þe seuen¹ werkes of mercy bodyly.

The ferthe thyng of þe sex to knawe Godde Almyghty, þat vs
 4 byhoues fullfiH in aH þat we maye, ere þe seuen¹ dedis of mercy
 vntiH oure euen¹ cristen¹, þat Godde saH reherse vs apon¹ þe dred-
 fuH day of dome, and wiet howe we haue done þam¹ here in þis
 lyfe, als Sayne Mathewe makes mynde in his gospeHe. Of
 8 whilke þe firste es, to fede þaym¹ þat er hunngry. The toper es, (1) To men's
 to gyffe þaym¹ drynke þat er thirsty. The thyrole es, for to bodies;
 clethe þam¹ þat er clatheles or nakede. The ferthe es, for to
 herber þam¹ þat er houseles. The fyfte es, for to vesete þame þat
 12 lyes in sekenes. The sexte es, for to helpe þam¹ þat lyes or er
 in presounne. The seuende es, to bery dede men¹ þat hase myster.
 þise ere the seuen¹ bodyly dedis of mercy þat ilke man¹ awe to
 doo þat es myghtty. þar are of mercy alswa senen¹ gastely (2) to their
 16 dedis þat vs awe to doo tiH þam¹ þat hase nede tiH vs. Ane es, souls.
 to consaile and wysse þam¹ þat are wyH. Anoper es, to chasty
 þam¹ þat wyrkkys iH. þe third¹ es, to solauce thaym¹ þat er sorowe- (1 leaf 217)
 fuH and comforthe thaym¹. The ferthe es, to pray for thaym¹ þat
 20 ere synfuH. þe fyfte es, to be thole-mode when¹ men¹ mysdose vs
 þe sexte es, gladly to forgyffe when¹ men¹ haues greuede vs.
The seuende, when¹ men¹ askes vs for to lere² thaym¹, if we cun¹ (2 MS. here)
 mare þan þay, for to lere thaym¹. þise vn-tiH oure neghtebours
 24 ere fuH nedfuH, and to þam¹ þat duse thaym¹ wondire medefuH,
 ffor he saH [hafe] mercy þat mercyfuH es, and man¹ with-owtten
 mercy of mercy saH mysse.

vij opera misericordie corporalia vno versu.

28 Vestio, cibo, poto, redimo, tago, colligo, condo.

vij opera misericordie spiritualia

Consule, castiga, solare, remitte, fer, ora,

Instrue, si poteris, sic Christo carus haberis.

The fifte thyng of þe sex.

The seuen¹ gastely vertus.

The fifth
thing is the
Seven Vir-
tues.

(1) Belief or
Faith.

(2) Hope.

(3) Charity.

[¹ leaf 217,
back]

(4) Justice.

(5) Pru-
dence.

[² MS. or]

The fyfte thyng of þe sex to knawe God Almyghten, are þe
seuen vertus þat Haly Writte teches; of whilke seuen, þe thre 4
firste þat are hede-thewes, teches vs how to hafe vs vn-to God
Almyghty; and þe foure teches vs swa for to lyffe þat it be bathe
lykande to Godde and to man. þe firste vertu es trouthe, whare-
thurgh we trow anely in Godde þat made aH thynges, with aH þe 8
oper vertus I touchede be-fore. And þis es nedfuH tiH aH þat
cristenly lyffes; ffor trouthe es begynnynge of aH gude dedis;
ffor noþer es trouthe worthe with-owtten gud werk, ne na werke
with-owtten trouthe may pay Godd Almyghty. þe toþer gude 12
thewe or vertue es hope, þat es, a sekyr habydynge of gastely
gude, thurgh Goddes gudnes and oure gude dedis for to com to
þat blysse þat neuer mare blynnes, noghte anely in trayste of
Goddes gudnes, ne allanly in trayste of oure gude dedis, bot in 16
trayste of thaim bathe when þay are bathe sammen; ffor noþer
saH we saH sa ferre in-tiH whan hope þat we ne saH traiste to
hafe þat blysse if we wele do, ne we saH noghte com so ferre
in-to ouerhope for to trayste so mekiH in Goddes gudnes þat we 20
saH hope to haue þat blysse with-owtten gude dedys. þe thirde
vertue or thewe es charyte, þe whylke es a dere lufe þat vs awe
vn-tiH Godde Almyghty als for Hym selfe, and tiH oure euener-
cristen for God Almyghty, ffor þe tane may noghte be lufede 24
with-owtten þe toþer, als Sayn Iohan þe gospellere sayse in his
pystiH. 'þat commandement,' he saise, 'hafe we of Godde þat
wha-sa-ener lufes Gode lufes his euenercristyn; ffor he þat lufes
noghte his broþer whan he may see, how sulde he lufe God 28
whan he sese noghte.' þe ferthe vertue or thewe es ryght-
wysenes, þat es, to zelde to aH men þat we awe þam, ffor to do
to ilke a man þat vs awe to doo, for to wirchiþe than þat ere
worthy, ffor to helpe þe pure þat er nedy, to do no gyle ne 32
wrange vn-to na man, bot for to do þat skiH es vn-tiH ilke mane.
þe fyfte vertue or thewe es² sleghte or sleghenes, þat wysses vs to
be warre with wathes of þe werlde, ffor it kennes vs to knawe þe

gud and þe iH, and alswa to sundire þe tane fra þe toþer, and for
to leue þat es euyH and take to þe guile, and of twa gud thynges
for to chese þe better. þe sexte vertue es strenghe or stal- (6) Forti-
4 worthnes, noghte anely of body, bot of herte and wiH, euynty to
suffire þe wele and þe waa, welthe or wandreth whethire so
betyde, and þat oure herte be noghte to hye for na wele-fare, ne
ouer-mekiH vndire for nane euyH fare, bot styffely for to stande
8 agaynes oure faas, whethir þay be bodyly or þay be gastely, swa
þat na fulle fandynge make vs to falle ne be false in oure faythie
agaynes God Almyghty. þe seuend vertue and þe laste es, (7) Temper-
methe or methefulnes, þat kepes vs fra owterage and haldes vs in
12 euenhede, lettes fulle lykyng and luste of þe flesche, and 3emes vs
fra 3ernynges of werldly gudes, and kepes in clenness of body and
of saule. ffor methe es mesure and mett of aH þat we do, if we
lyffe skillwysly als þe lawe teches.

16 **The sexte thyng and þe laste.**

The sexte thyng and þe laste of þase I firste towchede, es þe
seuend heuede or dedly synnis þat ilke a man and woman awe
for to knawe to flee and forhewe, ffor folkes may noghte flee
20 þan bot þay knawe thaym. Pride, and Enuye, Wreth, and
Glotony, Couetyse, and Slouthe, and Lecherye. And for-þi er
þay callede seuend heuede synnes, for þat aH oþer commes of
thaym; and for-þi ere þay callede dedely synnes, for þay gastely
24 slaas ilke manes and womanes saule þat es haunkede in aHe or in
any of thaym. Wharefore þe wyse man byddes in his buke,
als fra þe face of þe neddyre, faude to flee syn. ffor als þe
venyng of þe neddire slaas manes body, swa þe venyng of syn
28 slaas manes saule. The firste of þise seuend synnes es callede (1) Pride.
pryde, þat es, a lykande heghenes of a manes herte, of offyce or
of heghe state, or oþer noblaye þat he ouþer haues of kynde or
of grace, or he hopes þat he haues mare þan anothire. And of
32 þis wikkede syn commes some sere spyces, boste and lauant- (1 leaf 218)
yng and vnboxsommes, despite, and ypoerisy and vuhamlynes,
and oþer þat ofte ere sene amanges prowde men. The secunde
dedely syn es hatten enuy, þat es, a sorowe and a syte of þe (2) Envy.

welc-fare and a ioy of þe euigh fare of oure euenecristen. of
 whilke synn many spyces sprenges and spredes. Ane es,
 hateredyn to speke or here oghte be spoken þat may sown
 vn-to gude to þaym þat þay hate. Ane oþer, false juggynge or 4
 dome of þaire dedis, and ay turne vn-to euigh þat es done to
 gude. þe thirde es, bakbyttynge, to saye be-hynde þam þat we
 wiht noghte avowe ne saye be-fore þam. Whare noghte anely he
 þat spekes þe euigh, bot he þat heres it be spoken, es for to 8
 blame; for ware þare na herere, þare ware na bakbyttene.
 (3) Anger. þe thirde dedly synn or heuede synn es wrethe, þat es, a wykkede
 stirrynge or bollenynge of herte whare-fore a man wilnes for to
 wreke hym or wykkydly to venge hym appon his eynecristyn. 12
 And of þis wykkede synn comes stryvynge and flytynge with
 many false athes and many foule wordes, sclaundere, for to
 for-do a mans gude fame, fleghtynge and felony, and ofte
 manes slaughtere, and many ma þat nowe es [na] nede for to 16
 be neuenede. þe fferthe dedly synn men calles glotony, þat
 es, ane vnskilwyse lykyng or lufe in taste or in takynge of mete
 or of drynke; and þise trespas men duse apponne sere wyse.
 Ane es ouþer ouer-arely or ouerlate or ouer oftesythe for to ete 20
 or drynke bot if nede gere it. Ane oþer es for to lyffe ouer dely-
 cately. þe thirde es for to ete or drynke ouer mekygh. þe
 ferthe es ouer hastely to ete or to drynke. þe fifte es to compas
 and caste appon whate wyse we may gette dylicious metis or 24
 drynkes to fulfiþ þe lykynges and þe lustes of þe flesch oþer þan
 we may gudly lede oure lyffe with: vnde versus

preproperè, lautè, nimis, ardentè, studiosè.

(5) Covetous-
ness.

þe fyfte dedly synn es callede couetyse, þat es, a wrangwyse wyln- 28
 ynge or þernynge to haue any maner of gude that vs awe noghte.
 And þis es donne pryneypally appon twyn wyese. Ane es,
 wrangwysely to get any thyng þat oure lykyng or oure lufe
 lyghtes apen, als be sacerelege or by symony, falsehede or okyr, 32
 or oþer gelery, whilke þise worldely men er wounte for to vse
 þat castes þaire conaundenes swa vn-to couetyse þat þay ne rekke
 wheþer it be with ryghte or with wrange, bot þat þay may gette
 þat at þaire herte þernes. Anoþer es, wrangwisely to halde þat 36

- at es getyne, þat es when we wiȝt noghte do to Godde Almyghten ne tiȝt Haly Kyrke ne tiȝt oure eueneerystyn þat vs awe for to do by dett and by lawe, bot anely haldes þat we haue, for ese of 4 oure selfen, where noghte anely he þat wrangwysely getes, bot he þat wrangwysly haldes, fallies in þe synn. Þe sexte dedly synn es slewthe or slawenes, þat es, a hertly angere or anoye tiȝt vs of any gastely gud þat we saȝt do; ^{(c) Sloth.} and of þis wikkede synn comes ^[1 leaf 218, back] 8 sere spyces. Ane es, latesomnes or lyte to drawe apow lenglhte or to lache any gude dedis þat we saȝt do þat may turne vs tiȝt helpe or hele of oure saules. Anoper es, a dullnes or heuenes of herte þat lettes vs for to lufe our Lorde Gode Almyghten or 12 any lykyng to haue in his seruyse. Þe thirde es, ydillechipe þat ouer mekyȝt es hauntede, þat makes lathe to begynn any gude dedis, and lyghtly dose vs to leue when oghte es begun, and þare where we ere kyndely borne for to swynke, als þe feule es 16 kyndely brede for to flie, it haldes vs euermare in ese agayne oure kynde; ffor idillnes es enemy to cristen man saule, stepmodire and stamerynge agaynes gude thewes, and witter-wysssyng and waye tiȝt alkynd vices. Þe seuende dedely synn es hatten lychery, ^{(7) Lechery.} 20 þat es, a foule lykyng or luste of þe flesche; and of þis foule synn comes many sere spyces. Ane es ffornycacyon, a fleschly synn ^{Fornication.} be-twyxe ane anlypy man and ane anlypy woman; and for-thi þat it [es] agaynes þe lawe and þe leue and þe lare þat Haly Kirke 24 haldes, it es dedly synn to paym þat it duse. Anoper es avowtry, ^{Adultery.} and þat es spousebreke, wheþer it be bodyly, or it be gastely, þat greuousere and gretter es þan þe toper. Þe thirde es incest, þat ^{Incest.} es, when a man synnes fleschely with any of his sybb frendes, or 28 any oper þat es of his affynyte gastely or bodyly, wheþer so it be. Oper spyces many sprynges of þis synn, þat ouer mekiȝt es knawen and kende in þis werlde with paym þat ledes þaire lyfe als þaire flesche ȝernes. Þise are þe sex thynges þat I haue 32 spoken off þat þe lawe of Haly Kirke lyes maste in, the whilke we er halden to knawe and to cum, if we saȝt knawe God Almyghty and come tiȝt his blysse. And for to gyffe ȝow better wyȝt for to cum thaym, oure fladir þe beschope grauntes of his 36 grace flourty dayes of pardoun tiȝt all þat cummes thaym and

These things must be known if we would gain the bliss of heaven.
The Bishop gives 40 days Pardon to all who know them.

The Bishop
desires your
salvation.

ratyfyas alswa pat oþer menȝ gyffes, swa mekiȝ coueites he þe
hele of ȝour saules; ffor ȝife ȝe conandely knawe þise sex
thynges, thurgh thaym saȝ ȝe eunȝ knawe Godde Almyghty,
whaym, als Sayne Iohan sayse in his gospelle, eunȝandely for to 4
knawe swylke als He es, it es endles lyfe and lastande blysse. To
þe whilke blysse he brynge vs, oure Lorde Gode Almyghty!
Amen! Amen! Amen! *Per dominum nostrum ihesum Chris-*
tum qui cum deo patri & spiritu sancto uiuit & r[e]gnat omni- 8
potens deus in secula seculorum. Amen! Amen! Amen!

May God
bring us to
bliss!

[The above Sermon or "Lay Folks' Catechism" from another MS. was all in type for the E. E. Text Soc. long before the death of its Editor, the late Canon Simmons of York, as part of the Society's series of pre-Reformation English Divinity Folk-Texts. Canon Simmons's edition comprised (1) the Catechism above, from Archbp. Thoresby's Register at York; (2) its original Latin, as approved by Convocation at York, A.D. 1357; (3) a Wycliffite Adaptation of the Catechism from Lambeth MS. 208, &c.; (4) the Corresponding Canons of the Council of Lambeth under Archbp. Peckham, A.D. 1281.

Since the death of our genial and deeply-regretted friend in 1884, Mr. F. D. Matthew has had the volume in hand, to arrange Canon Simmons's notes, and write the Introduction, &c.; but his work for the Wyclif Society has hitherto hinderd him. He hopes, however, to finish his late friend's volume soon.—F. J. F. 12 Sept. 1889.]

THE MIRROR OF SAINT EDMUND.

II.

Incipit Speculum Sancti Edmundi, Cantuariensis Archi[e]piscopi in Anglicis. Here begynnys the myrroure of Seynt Edmonde, þe Ersebechope of Canterberye. [leaf 197]

- 4 **U**ilete vocacionem vestram. This wordes, sayse Saynte Paule I.¹
 in his pistyH; and thay are thus mekiH to saye one yng-
 lysche, ‘Seese ȝowre callynge.’ This worde falles tiH vs folke of
 religioun; and þat sais he tiH excite vs tiH perfeccyone. And
 8 therfore what houre þat I thynke of my selfe, one nyghte or on
 day, on a syde hafe I gret joye, and on anoþer syde gret sorowe;
 Ioy, for þe haly religioun, sorowe and confusyon for my febiH
 conuersacione. And þat es na wondire, for I hafe gret encheson.
 12 Als þe wyse man saise in his sermon; he sais, to com to religioun
 es souerayne perfeccyone, and there-in noghte perfytly to lyffe es
 souerayne dampnacyone. And thar-for þare es na turne of þe
 way bot ane, to come in congregacyone, þat es to drawe to
 16 perfeccione als þou wiH þi saluacyone, to leue aH þat es in this
 worlde and aH þat þer-to langys, and sett thi myghte to lyffe
 perfytly. To lyffe perfytly, as Sayne Bernarde vs kennys, þat es
 to lyffe honourabilly mekely and lufesomly. Honourabilly als to
 20 God, þat þou sett thyn entente to do Hys wiH, þat es [to] say in
 aH thynges þat þou saH thynke in hert, or say with mounthe, or
 doo in dede, with any of þi fyve wyttes. Alls with seynge of
 eghe, herynge of ere, smellynge of neese, suellynge of throtte,

The writer addresses himself to the folk of religion, and exhorts them to live perfectly.

II.
 Perfect living consists in living honourably, meekly, and lovingly.
 ‘Honourably’ implies doing God’s will in all things.

¹ The numbers at the side are not in the MS., but are appended to mark the chapters of the original Latin work.

What the
will of God
is, viz. that
we should
be holy.

towchyng of hande, gangand, or standande, lygand, or sittande,
thynke at þe begynnyng if þat it be Goddes wiȝt or noghte.
And if it be Goddis wiȝt, do it at thy powere. And if it be
noghte hys wiȝt, do it noghte for to suffre þe dede. Bot now 4
may þou aske mee what es Goddes wyȝt. I say þe, his wiȝt es na
nother thyng bot þi halynes. Als þe Appostiȝt in his pystiȝt :

- III. *Hec est voluntas Dei, sanctificacio vestra* : þat es to say, þat es
Goddes wiȝt, þat ȝe be haly. Bot now may þou aske me : What 8
mase man haly ? I say þe, twa thynges *with-owtten* ma, þat es,
knoweyng and lufe. Knoweyng of sothefastnes, and lufe of
gudnes. Bot to þe knoweyng of Godde, þat es sothefastnes, ne
may þou noghte com̃ bot be knowyng of thi selfe ; ne ȝit to þe 12
luf of Godde may þou noghte com̃ bot thurghe þe lufe of thyȝt
evyn-crystyñ. To *the* knoweyng of *thi* selfe may *thou* com̃ *with*
besy vmbthyngkyng, and to *the* knoweyng of Godde thurghe
pure contemplaciouñ. To þe knoweyng of þi selfe þou may com̃ 16
oñ þis manere. Thynke besely and ofte what þou erte, what þou
was, and what þou saȝt be. fflyrste als vnto þi body. þou erte
now vylere þañ any mukke. þou was getyñ of sa vile matire
and sa gret fylthie, þat it es schame for to nevyȝñ, and abhomy- 20
naeyoñ for to thynke. þou saȝt be delyuerde to tades and to
neddyrs for to ete. What þou has bene and what thou erte, now
saȝt þou als to þi saule, thynke, ffor what *thou* ¹saȝt be þou may
noghte wyete now̃e. Vmbe-thynke þe now̃e how þou has² doñ 24
gret syñes and many, and how thou has lefte gret gudnes and
many. Thynke how lange þou has lyffede, and what thou has
rescheyuede, and how þou has dyspende it. ffor ilke an houre
þat þou has noghte thoghte one Godde, þou has it tynte. ffor 28
þou saȝt ȝelde resouñ of ilke ane ydiȝt thoghte, of ilke ane ydiȝt
dede, of ilke ane ydiȝt worde. And righte as þou has noghte ane
hare of thi henede þat it ne saȝt be gloryfyede if swa be þou be
safede, righte swa saȝt eschape nane houre þat it ne saȝt [be] ac- 32
countede. A Ihesu, mercy ! If aȝt þis worlde ware full of
smaȝe powdire, wha sulde be sa qwaynte þat he sulde or moghte
Iugge ilke a thoghte, ilke a sawe, ilke a dede by þam̃ selfe, and
twyñ ilke ane fra *oper* ? Certis na thyng bot þe saule, þat es a 36

Holiness
consists in
knowing and
loving.

To know God
we must
know our-
selves.

Reflect then
on thyself.

Thou art
made of vile
corrupting
matter.

[1 leaf 197,
back]
[2 MS. has
has]
Thou hast
done many
sins.

Thou must
give account
of all.

thowsande sythes gretter þan all þis worlde, if it ware a thow-
sande sythes gretter þan it es. And it es so fuH of *dyuerse*
thoghtes, lykynge and *zernynges*: wha moghte þan thus seke his
4 herte, þat he moght knawe aH þat es þare-in or thynke it? See
nowe, my dere hertly frende, howe þou has gret nede of knowynge
of thi selfe. Sythen afterwarde take gude hede whate þou erte
nowe als vn-to þi saule; howe þow has littiH of gude in the, and
8 littiH of witte and littiH of powere; ffor þou zernys ilke a daye
þat at noghte avayles the, and euer mare ouer lattly þat at may
a-vaile the. Dere frende, þou erte dessayfede sa ofte *with*
wayne joye, nowe trauelede *with* drede, nowe erte þou lyftede one
12 lofte *with* false trayste. See now on þe toper syde: þou erte
chaungeabiH, þat at þou wiH doo to day, þou wiH noghte to
morne. And ofte-sythes þou erte anoyede eftire many thynges,
and *turment* if þou hafe thaym noghte. And sythen when þou
16 has þan at þi wiH, þan erte þou of thaa thynges annoyede.
Thynke 3itt one *the* toper syde how þou erte lyghte to fande,
frele to agayne-stande, and redy to assente. Off aH þese
wrechidnes now has þe delyuerede Ihesu þi spouse, and delyuers
20 þe ylke day mare and mare. ffor when þou was noghte, he mad
þe in saule aftire his awen lyknesse and his ymage; and þi body,
made of foule stynkande skyūm of þe erthe whare-of es abhomy-
nacyone to thynke, he mad þe in witte and in membirs sa nobiH
24 and sa faire þat nane can denyse. Thynke now besyly, 3e þat
has fleschely frendis and kynredyn, why 3e luffe þan sa derely
and sa tendirly. If þou say þat þou lufes þi fadire or þi modire
for-thi þat þou erte of þaire blude and [of] flesche getyn, sa are
28 þe wormes þat comes of þan day be day. On a-noper syde þou
has noper of þan body ne saule bot þou þan has of God thurgh
thaym. ffor whate sulde þou hafe bene if þou had duellyde
swilke as þou was of thaym? when þou genderide in fylthe and
32 in syn? One þe toper syd, if þou lufe brethire or systers or oper
kynredyn, for-thi þat þay are of þe same flesche of fadir or of
modire and of þaire blude, by þe same skyH solde þou lufe a peece
of þaire flesche if it [ware] schorne a-waye; and þat solde be errorr
36 gret *with*-owten mesure. 3yfe þou say þat þou lufes þan for-thi

It is hard to
search out all
that is in the
heart of man.

Our short-
comings and
imperfec-
tions are
manifold.

Jesus the
only deli-
verer from
weakness
and wretch-
edness.

He ought to
be loved
more than
earthly
friends.

þat þay hafe fleschely feigure in lyknes of man), and for-thy þat þay
 [leaf 198] 1haue saule ryghte als þou has, þan es þi broþer fleschely na rerre
 þan a-noþer, bot in als mekiH als þou and he hase bathe a fadire
 and a modire fleschely, the begynnynge of þi flesche þat es a 4
 lyttiH filth stynkande and fuH to see. Thare-fore þou saH lufe
 hym of whayn aH þi fairenes comes. And þou saH lufe gastely
 IV. ilk a man), and flee fra now forthwarde to lufe fleschly. And
 swa saH þou doo certaynly if þou conabilly thyne of gudes þat 8
 he has done gudly for þe; and mare saH doo if þou lufe hym
 enterly; for, als I saide at þe be-gynnynge, when þou was noghte
 he made þe of noghte, and when þou was tynte he fande þe, and
 when þou was peryschede he soghte þe, and when þou was 12
 saukle *with syn*, þan he hoghte þe, and when þou was dampnede
 þan he sauede þe. And when þou was borne in syn he bap-
 tyzede þe, and sythen aftirwarde when þou synnede sa foully and
 sa ofte, þan he sufferde þe so frely, and habade thynne amende- 16
 mente sa lange, and sythen rescheyuede þe sa swetly, and þe has
 sett in sa swete a falachipe. And ilke a day when þou mysdose,
 þan he reprofes þe, and when þou repentis þe þan he forgyffes
 the, and when þou erris þan he amendis þe, and when þou dredis 20
 þe þan he leris þe, and when þou hungers þan he fedis þe, and
 when þou erte calde þan he warmes þe, and when þou has hete
 þan he kelis þe, and when þou slepis þan he saues þe, and when
 þou rysez vpe þan he vphaldes þe, and *euer* mare when þou erte 24
 at male-ese þan he comforthes þe. Thyre gudnes and many
 oþer hase don vn-to þe thi swete spouse Ihesu Criste. And þe
 swettnes of his herte saH þou thyne *euer* mare, and *euer* speke
 þare-of, and *euer* mare lofe hym, and *euer* thanke hym, and that 28
 bath nyghte *and* day, if þou oghte kan) of lufe. And þare-for
 V. when þou rysez of þi bedde at morne or at mydnyghte, thyne
 als tite how many thowsand men) *and* women) are perishede in
 body or in saule þat nyghte. Some in fyre, some in oþer manere, 32
 als in *water* or one lande. Some robbide, woundide, slayne, dede
 sodarly *with-owttyn* sacramentis, and fallyn) in-tiH dampnacione
 ay-lastande. Thynk alswa how many thowsande þat nyghte are
 in perih) of saule, þat es to say, in dedly syn), als in glotony, 36

The infinite
 mercies of
 Jesus.

The service
 that we owe
 to Him.

lechery, couetyse, in manes slaynge and in many oþer folyes.
And of aH þise iHes, the has delyuered thy swete Lorde Ihesu,
with-owtten þi deserte. What seruyce have þou donne wherefore
4 he have thusgate keped þe, and many oþer loste and forsaken?
flor sothe if þou take gud kepe how gret gude he has done þe on
ilk a syde, þou saH fynd hym ocupiede aboute þi profet, als he did
naw oþer thyng bot anely ware entendande to þe and to þi hele,
8 als if he had forgetyn aH þis worlde for to be anely intendande
vn-to þe. And when þou have þis thoghte, lyfte vpe thy handis
and thanke thi Lorde of þis and of aH ¹oþer gudes, and say one
þis manere, ‘*Gracias tibi ago, domine Ihesu Christe, qui me, indig-*
12 *num famulum tuum N., in hac nocte vel die custodisti, protexisti,*
visitasti, sanum saluum & incolumem ad hanc horam pervenire
fecisti; et pro alijs vniuersis beneficijs tuis que michi tua sola
pietate contulisti, qui viuus & regnas deus’ &c. This Oryson es
16 thus to say one ynglysche, ‘My Lorde Ihesu Criste, grace I zelde
and thanke þe, þat me, thyne vnworthy seruande, þou have kepid,
couerde, and vesete in þis nyghte (or in þis day), hale, safe, and
wemles vn-to þis tym þou have made to come, and for aH oþer
20 gudes and benfetis þat þou have geffyn me, anely thurghe þi
gudnes and þi pete, þou þat lyffes and regnes endles. Amen.’
Dere frende in þis same manere saH þou say when þou rysez
at morne, and when þou lygges down at evyn. And when þou
24 has done swa, þan saH þou besyly thynke how þou have spende
þat day (or þat nyghte), and pray God of mercy of þe iH þat þou
hase done, and of þe gude þat þou have lefte vn-tiH þat tym.
And, dere frende, do na thyng in þis lyfe tiH þou commend
28 þi selfe and thi frendis, qwykke and dede, in the handis of thi
swete Lorde Ihesu Criste, and say one þis manere,

Man has
done no
service in
return.

[leaf 19s,
back]

The prayers
we ought to
offer to
Christ.

In manus tuas Domine, & sanctorum angelorum tuorum, com-
mendo in hac nocte (vel die) animam meam et corpus meum,
32 et patrem et matrem, fratres et sorores, amicos familiares, propin-
quos parentes, benefactores meos, et omnem populum catholicum.
custodi nos, Domine, in hac nocte (vel die) per merita & inter-
cessionem beate Marie et omnium sanctorum, a vicijis, a concu-
36 pis[c]encijs, a peccatis, et temptationibus diaboli, a subitania et

Morning and
Evening
Prayer.

Morning and
Evening
Prayer.

improvisa morte, et a penis inferni. Illumina cor meum de
Spiritu Sancto & de tua *sancta gracia*, et fac me *semper* tuis
 obedire mandatis, & a te *nunquam* separari permittas, qui vivis &
 regnas Deus &c. And this orysons es thus mekiH to saye, ‘Lorde 4
 Ihesu Criste, in þi handis, and in þe handis of thyn haly angeHs,
 I gyffe in þis nyghte (or in þis day) my saule and my body, my
 fladir and my modire, my brothire and my systirs, frendis and
 seruandes, neghtburs and kynredyn, my gude-doers and aH folke 8
 righte trowande; kepe vs, Lorde, in þis nyghte (or þis day)
 thurgh þe gud dedis and þe prayere of þe blyssed mayden Marie
 and aH thi halous, fra vices and fra wykked 3ernyngez, fra synns
 and fra fandynge of þe deueH, fra sodayne and [vn]iarysede dede, 12
 and fra þe paynes of heHe! Lyght my herte of the Haly Gaste
 and of thi haly grace! Lorde, þou make me to be bonxsome euer
 mare to þi byddynges, and sullire me neuer mare to twyn fra the,
 endles Ihesu, Lorde in Trynite! Amen.’ My dere frende, if þou 16
 hafe þis manere, þan saH þou hafe verray knoweinge of thi selfe,
 ffor thus sayse haly Writte, ‘If þou ¹trayste one thy selfe, to þi
 selfe þou saH be takyn; and 3if þou trayste one Gode, and noghte
 one þi selfe, to God þou saH be gyffen.’ And this maner of con- 20
 sideracyone es callede medytacyone, ffor by þis maner of know-
 ynge of þi selfe and by þis maner of medytacyone saH þou come

VI. to þe knoweinge of Gode by haly contemplacyone. Wiet þou
 þat þare es thre manere of contemplacyone. The fyrste es in 24
 creaturs. The toþer es in haly scripture. The thirde es in
 Gode hym selfe in his nature. Thow saH wyet þat contempla-
 cyone es na noþer thyng bot thoghte of Godde in gret lykyng
 in saule, and to se his gudnes in his creaturs. His gudnes in 28
 his creaturs may þou see one þis manere. Thre thynges pryncy-
 paly ere in Gode, þat es to say, Myghte, Wysdome, and Gudnes.
 Mighte es appropirde to Godd þe fladire. Wysdome, to God þe
 Son. Gudnes, to God þe Haly Gaste. Thurgh Goddes myghte 32
 ere aH thynges made, and thurgh his wysdome ere aH thynges
 mernailously ordaynede, and thurgh his gudnes ilke a day ere aH
 thynges waxande. His powere may þou see by þaire gretnes and
 by thaire makyng; His wysdom, by þaire fairenes of þaire or- 36

By prayer
and obedi-
ence we may
obtain the
knowledge of
ourselves.

[1 leaf 199]

The three
different
sorts of con-
templation,

or thinking
of God.

1. Of His
Might.

2. Of His
Wisdom.

claynyng; His gudnes may þou see by þaire encressyng. þaire
 gretnes may þou see by þaire foure partynges, þat es to saye, by
 þaire heghte, and by þaire depnes, and by þaire largenes, and by
 4 þaire lenghe. His wysdom may þou see if þou take kepe how he
 hase gyffen to ylke a creature to be. Somme, he hase gyffen to
 be anely *with-owtten* mare, als vn-to stanes. TiH *oper*, to be *and*
 to lyffe, als to grysse and trees. TiH *oper*, to be, to lyffe, to fele
 8 als to bestes. TiH *oper* to be, to lyffe, to fele and *with* resone to
 deme, als to mane and to angeHs. ffor stanes erre, bot þay ne hafe
 noȝte lyffe, ne felys noghte, ne demes noghte. Trees are, þay lyffe
 bot thay fele noghte. Men are, þay lyffe, þay fele and þay deme,
 12 and þay erre *with* stanes, *thay* lyffe *with* trees, þay fele *with* bestes,
 and demys *with* angeHs. Here saH þou thynke besyly þe worthy-
 nes of manes kynde, how it ouerpasse ilke a creature. And þare-
 fore saise Saynt Austyn 'I wald noghte hafe þe stede of ane
 16 angeHe, if I myghte hafe þe stede þat es *purvayede* to man.'
 Thynk also þat man es worthy gret schenschiþe, þat wiH noghte
 lyffe eftire hys degre, and eftire his condicyone askis; ffor aH þe
 creaturs in þe worlde ere made anely for man. þase þat ere
 20 meke, ere made for thre skylles, ffor to helpe vs at trauayle, a's
 nete,¹ oxen, kye, and horse; ffor to couer vs *and* clethe vs, als
 lyne, and wolle and lethire; ffor to fede vs and vphalde vs, als
 bestes, corne of þe erthe, ffysche of þe see, and þe noyande crea-
 24 turs als iH trees and venemous bestes; þe wylke are made for
 thre thynges, ffor oure chastyyng, for oure amenderment, and for
 oure kennyng. We ere chastiel and puneschet when we ere
 hurte. And þat es gret merey of Godde, þat he wiH chasty vs
 28 bodyly þat we be noghte punescht lastandly. ²We erre amendid
 when we thynke þat aH þese ere broghte vs for our syn. ffor
 when we see þat sa lyttiH creaturs may noye vs, þan we thynke
 one oure wrechidnes, and þan we ere mekyde. We ere effir-
 32 warde kende, for-þi þat we see in þise creaturs þe wondirfult
 werkes of God oure Makere; ffor mare vs availes tiH oure ensam-
 pliH and edifycacione þe werkes of þe pyssmowre, þan dose þe
 strenghe of þe lyone or of þe bere. Als-swa, righte als I haue
 36 said of bestes, recht swa vnderstande of trees; and when þou hase

3. Of God's
 Goodness.

The excel-
 lence of
 man's
 nature;

All creaturs
 made for
 him.

[1 Or nate]

Noyous
 animals,

for his
 punishment,

[2 leaf 199,
 back]
 his amend-
 ment,

and his
 teaching.

The thoughts
this should
cause in us.

donne on þis manere, raise vp thy herte vn-tiH Godde, and thyнке how it es grete myghte to make aH thynges of noghte and to gyffe þam to bee, and grete wysdom to ordayne þam in sa gret fairenes and in swa gret bounte, to multiply þam ilk a day for 4
oure powe. A! mercy Godde! how we are vnkynde! We dispende aH his creaturs, and he þam makes! We confound þam, and he þam gouernes. We distruy þam ilke a day, and he þam multiplies. And þare-fore say tiH hym in thi herte, ‘Lorde 8
for-þi þat þou arte, þay ere; and for-þi þat þou arte fayre, þay are faire; and for-þi þat þou arte gude, þay are gude. With gud ryghte þay loue þe, and onoures þe, and gloryfyes þe, aH thy creatures. O blyssed Godd in Trinyte, with gud ryghte þay loue 12
þe for þaire gudnes, with gud ryghte þay anouren þe for thaire fairenes, with gud righte þay gloryfye þe for þaire profet, aH þi creaturs, blyssed Trinyte! of whanð aH thynges ere thurgh His powere made; thu[r]gh whaym aH thynges are thurgh Hys wysdom 16
gouernede; in whaym aH thynges are thurgh His bounte multipliede; tiH Hym honour and louynge with-owten [ende]. Amen.’

ij^{da} pars

VII. *The* toþer degre of contemplacyone es in Haly Wryte. Bot 20

The second
sort of con-
templation
is of Haly
Writ.

nowe may þou say to me, I þat knawes na letters, how may I eu^{er} mare com to contemplacyone of Haly Writte? Now, my dere frende, vndirstande me swetely, and I saH say perchance to þe aH þat es wreten, if þou kanð noghte vndirstand Haly Writt. 24
Here gladly þe gud þat men saise þe, and when þou heres Haly Wryte, owþer in sermon or in preue collacyone, take kepe als tyte if þou here oghte þat may availe þe tiH edyfycacyon, to hate syn and to lufe vertue, and to dowte payne, and to 3erne joye, to 28
dispyse þis worlde and to hye to blysse, and whate þou saH doo and whate þou saH lefe, and aH þat lyghtes þinne vudyerstandynge in knawynge of sothefastnes, and aH þat kyndiHs þi lykynge in brynnyng of charite, ffor of þise twa gudnes es aH that es wre- 32
tyd in preue or in apperte. Owte of haly writte saH þou drawe and cunð witte whilke are þe seuen dedly synnes, and þe seuen vertus, and þe ten ¹comandmentis, and þe tuelfe artycles of þe

How the
unlearned
may profit
by Haly
Writ.

trouthe, and þe seuen sacramentis of haly kyrke and *the* seuen gyftis of þe Haly Gaste, and þe seuen werkes of mercy, and þe seuen vertuz of þe GospeH, and þe seuen prayers of þe *puter noster*.

4 **T**hir are þe seuen dedly symes—

VIII.

The seven deadly sins.

1. Pride.

Its seven branches:

Disobedience,

Presumption,

Hypocrisy,

Detraction,

Self-excus-
ing,

Unshame-
fulness,

Elation.

Three things
on which a
man prides
himself:

Natural
gifts,

Acquired
qualities,

Earthly
goods.

2. Envy.

Pryde, and Envy, Ire, Slouthli, Couetyse, Glotony, and Lechery. Pryde es lufe of vnkynlyly heghyng, and þar-of comes þir seuen, vnbouxomnes agayne God, or agayne souerayngne, þat es 8 to say to lefe þat þat es *commandyd*, and to do þat that es *defendyd*. The *toþer* branchi of *pride* es surquetry, þat es, to vndertake thyng ouer his powere, or wenys to be mare wyse þan he es, or better þan he es, and *auuntez* hym of gude þat he hase of *oper*, or of 12 ih þat he hase of hym selfe. The thrid braunche of *pride* es ypoerisye, þat es, when he feynys hym to hafe gudnes þat he hase noghte, and hydes þe wykkednes þat he hase. The fertiþ braunche of *pride* es despyte of thyne eueneristen, þat es, when 16 man lesses gudnes of *oper*, for-thi þat hym selfe suld seme þe bettir. The fyfte braunche, þat es when man makes lyknes be-twyx his awen wykkednes and *oper* mens wikkednes, þat his awen may seme þe lesse. The sexte braunche of pryde es 20 vnschamefulnes, þat es, when men hase noghte schame of ih ded aperte. The seuen braunche of pryde es elacion, þat es, when a man hase heghe herte, þat he wiH noȝte sullire to felawe ne mayster. Dere frende, þou saH wit þat thre thynges ere whare-of 24 a man enprides hym, þat es to say, of þe gudez þat he hase of kynde, als fairenes, or strenghe, or of gude witte, or of nobiHe kynredyn. The *toþer* thyng es þat man hase of *purchase*, als *eunynge*, grace, gud loos or dygnyte or office. The thirde 28 thyng es erthely thyng or erthely gude, als clethyng, hous-synge, rentez, possession, menze, horssyng and honour of þis worlde. Pride makes man to be of gret herte and heghe, to despyse his eueneristen, and to ȝerne heghenes and maystry 32 ouer *oper*. The *toþer* dedly syn es envy. And þat es, joye of *oper* mens harme and sorowe of *oper* mens wele-fare. And þat may be in herte with lykyng, or in mouth with bakbyt-tyng, or in werke with of mens gudnes wythdrawyng, or 36 chs with ih procuryng. Envy mase man to hafe þe herte

3. Anger. hevy of þat he sese *oþer* men mare worthi þan he in any thyng. The thirð dedly syn es wrethe, þat es, ane vnresonabyH temperoure of herte ; and of it comes stryfes and contekes schamefuH, and dyuerse wordes, and deuouse and wikked scelandirs. 4
4. Sloth. ^[1 leaf 200, back] ¹The ferthe dedly syn es slouth, and þat mase manes herte hevy and slawe in gule dele, and makes man to yrke in prayere or halynes, and puttes man in wykkednes of wanhope, for it slokyns þe lykyng of gastely lufe. The fyfte dedly syn es couetyse, and 8 þat es ane vn-mesurabiH luffe to hafe erthely gudes, and it destroys *and* blyndes manes herte. And þare-of *commes* tresones, ffalse athes, wykked refte, malice, and hardnes of herte agaynes
6. Gluttony. mercy. The sexte dedly syn es glotony, and þat makes man to 12 serue and to be bouxome tiH wykked lykynges of þe flesche, þe whilke man suld maister and *ouer-come with* mesure. Of glotony *commes* vayne joy, lyghtnes, and littiH vndirstandyng. The
7. Lechery. seuen dedly syn es lecherye, and þat mase manes herte to 16 melte, and to playe thare þare his herte lykes, and heldes, and þat *with-owten* gouernynge of resound. Of lechery *commes* blyndynge of herte, in *prayere* vnstabilnes and fulle hastynes, lufe of hym selfe, hatreden of Godde, lufe of þis worlde, 20 vgglynes and whanhope of þe blysse of heuen. Dere frende,
- Its out-comes. thire are þe seuen dedly synnes, and wele ere þay callid dedly synnes, ffor Pride twynnes fra man his Godde, Envy his eueneristen, Ire hym selfe twynnes, Slouth hym *tour-* 24 mentes, Couetyse hym be-gyles, Glotony hym dessayues, and
- Why these are deadly sins. IX. Lecherye hym in thraldome settis. Nowe hase þou herde þe seuen sekenes of manes sanle. Sythen affirwarde *commes* þe souerayne leche, and takes þere medecynes, and waresche man 28 of þese seuen seknes, and stabiHs hym in þe seuen vertusz,
- The seven Christian virtues. thurgh þe gyftes of þe Haly Gaste. þe whilke are þese, þe gaste of wysdom and vndirstandyng, þe gaste of *conseile* and of stal-worthenes, þe gaste of cunynge and of pete, and þe gaste of 32 drede of Godde Almyghty. Thurghe þese gyftes oure Lord Ihesu lerres man aH þat he hase myster tiH þe lyfe þat es callid aetyfe, and til þe lyfe called *contemplatyfe*. And se how firste man suld lefe þe enyH and do þe gude ; lefe þe enyH, þat teches 36

- vs þe gaste of drede of Godde Almyghty, and do þe gude, leres
vs þe gaste of pete. And for-*thi* þat twa thynges are þat lettis vs
to do gude, *that* es at saye, wele-fare and tribulacione of þis worlde;
4 ffor wele-fare desayues vs with losengery, tribulacyone with hard-
nes of noyes and dysses; for-*thi* saht þou despyse þe wele-fare of
þis worlde þat þou be noghte *per-with* dessaynede, and þat leres þe
the gaste of cunnyng; and þou saht stallworthly suffire tribulacyon
8 þat þou be noghte ouer-commen, and þat teches vs þe gaste of stall-
worthenes. And þire foure suffice tiht þe lyfe þat es callid actyfe.
And þe toþer thre fallys to þe lyfe þat es callid contemplatyfe; ¹ffor
thre maners [are] of contemplacion. Ane es in creaturs; and þat
12 leres þe gaste of vnderstandyng. The toþer es in Haly Writte;
whare þou sese whate þou doo and what þou saht lete; and þat
leres þe the gaste of consaile. The thirde manere es in Godde
hym selfe; and þat leres vs *the* gaste of wysdom. Now þou sese,
16 thurgh þe gyftes of Ihesu, how he es besy abowte oure hele.
Eftire þis saht þou wiete whilke ere þe ten comandementis. þe
firste comandement es þis, ‘Thow saht wirchippe bot a Godde þi
Lorde, and tiht hym anely þou saht *serue*.’ þat es at say, wyr-
20 chiþe hym with righte trouthe, serue vn-tiht anely with gude
werkes. Here saht þou thyne if þou hafe lelly serued Godde
and wirchiped Godde; if þou hafe *seruede* hym ouer aht thyng,
if þou hafe 3olden hym þat that þou hyghte, or if þou hafe done
24 lesse penance, and if þou hafe 3oldyn hym þat that þou hyghte
hym in þi cristyndom, that was, to forsake þe deueHe and aht his
werkes, and in God lelly to trowe. And thurgh þis commande-
ment es man ordaynede ynence God þe fladire. [In] þe toþer
28 comandement es defendide to take Goddes name in vayne; and
lying and falsenes þare-in es defendide; and thurgh þis com-
mandement es man ordaynede ynence Godde þe Son, þat saise
hym selfe ‘I am sothefastnes.’ þe thirde comandemente es,
32 ‘vmbythyne þe þat þou kepe þi haly-dayes,’ þat es to saye, in
þine awen herte to kepe þe in riste and pces, with-owtten
seruage of syn or of bodyly dedis. And þis comandement
ordaynes man to reschayfe þe Haly Gaste. Þise thre commande-
36 mentes leres man howgates he saht hafe hym ynence Godde þe

Two hin-
drances to
doing good.

Four of these
Virtues
needful for
the active
life.
[1 leaf 201]
The other
three for the
contempla-
tive life.

X.
The ten Com-
mandments.

The first
Command-
ment.

The second
Command-
ment (1th of
Decalogue).

The third
Command-
ment (1th of
Decalogue).

(These three
contain
man's duty
to God.)

The other seven are on man's duty to his fellows.)
The fourth Commandment (5th of Decalogue).

The fifth Commandment (6th of Decalogue).

[I leaf 201, back]
The sixth Commandment (7th of Decalogue).

The seventh Commandment (8th of Decalogue).

The eighth Commandment (9th of Decalogue).

The ninth and tenth Commandments (10th of Decalogue).

Trynite, to whas lyknes he es made in saule. Þe *oper* seven *commandementes* leres man how he saH hafe hym ynence his euencristen). Þe firste es 'þou saH honour þi fadire and þi modire fieschely and gastely, and þat in twa maners, þat es to 4 say, þat þou be bouxom to thaym in reuerence and honour, and þou helpe þanð at thy powere in aH thynges þat þay hafe myster, þat þou be of lange lyfe in erthe; ffer if þou wiH be of lange lyfe, it es reson þat þou honoure thaynð of whaym þou lease þe lyfe, 8 ffor he þat wiH noghte honoure hym thurgh whaym he es, it es noghte righte þat he be mare þan he es. Þe *toper* commandment es þis, 'þou saH sla na man.' Here saH þou wyt þat slaughter es of many maneres. ffor þer es manes-slaghter of hand, of 12 tunge, of herte. Mannes-slaynge of hande es when a man slaes anoþer with his handez, or when he duse hym in bandis of dede, als in preson, or in *oper* stede þat may be encheson of his dede. Mannes-slaynge of tunge es in twa maners, thurgh 16 commandement, or thurghie enticement. Mannes-slayng of herte es als wa one twa maners, þat es, when menð ȝeruyt and couaytes ded of *oper*, and when he suffrys man to dy, and wiH 1 noghte delyuer hym if he hafe powere. Þe third commandment es þis: 20 'þou saH do na lechery;' and þat es ryghte. Wha sa wiH hafe þe lyfe with-owtten corupeyone in þe joy of heuen, hym byhoues kepe his lyfe þat es dedly with-owtten corrupciōne of body. The ferthe commandment es þis, 'þou saH do na thyfte 24 ne na falsenes,' and þat es ryghte, ffor he þat wiH safe *oper* menes lyfe, he saH noghte do away þat that noghte his lyfe sustayne. The fyfte commandment es þis, 'þou saH noghte bere false wittnes agaynes thyne euencristyn with hym þat wiH noye 28 hym or sla hym.' And þat es ryghte, ffor he þat wiH noghte sekathe his euencristyn, he saH noghte consente ne na consaile gylfe to do hym ih. The sexte commandment and þe seuende er þir, 'þou saH noghte couaite þi neghtboure wyfe, ne þou saH 32 noghte couaite his house, ne nane of his gude wrangwysly,' ffor he þat hase wykked wiH and ih entente in his herte, he may noghte lang with-haldyng hym fra wykkide dede; and þerfore if þou wiH noghte do lecherye, þou saH noghte consente to man 36

ne to woman þat it duse ; and if þou wiþ noghte stele, þou saþ
noghte couayte *other* mennes thynges in þi herte. Dere frende,
þir are þe ten commandementes þat God gafe tiþ Moyses in the
4 mount of Synay. The thre fyrste er pertenaude to þe lufe of
God, and the *tother* seven to þe lufe of þi selfe and of thynne
euen-crystyn. Now, efter, saþ þou wyt wilke ere þe seven
vertusz, þat es to saye Trouthe, Trayste, and Lufe, Wysedom,
8 and Rightwysenes, Measure, and florce. Of þe same matire er þe
seven vertus þat¹ þe ten commandementis, bot þis es þe varyance
be-twyx thaym. The ten commandementis kennes vs what we
saþ do, and þe seven vertus kennes vs how we saþ doo. The
12 thre fyrste, þat es to say, Trouthe, Trayste and Lufe, ordaynes,
the how þou saþ lyfe als to Godde, þe toþer foure how þou saþ
ordayne thynne awen lyfe þat saþ lede tiþ þe joye of heuen.
Dere frende, the awe to wyte þat we ere aþ made for ane ende,
16 þat es to say, for to knawe Godde, to hafe hym and to lufe hym.
Bot thre thynges er nedefuþ at puruaye tiþ oure cunnyge, that
es, to wyte whedyr we saþ ga, and þat we wyþ *comme* thedyre,
and þat we hafe trayste to com thedyre ; ffor grete foly ware it to
20 be-gyn þe thyng mane may noghte ende ; 3itte one þe toþer syde,
þe mane þat wiþ wyele doo, hym nedide to hafe wysdom,
myghte, and wiþ ; þat es to say, þat he konn doo, and þat he
may doo, and þat he wyþ doo. Bot for-þi þat we hafe noghte
24 cunnyge, myghte, ne wiþ of oure selfe, for-þi hase Godde gyfen
vs trouthe for to fulfiþ þe defaute of oure myghte ; Sothefaste
lufe es for to ordayne oure wiþ to þe tane and to þe toþer.
Trouthe ordaynes vs to Godde þe Son, to whaynd es appropyrde
28 Wysdom ; Trayste tiþ Godde þe fladyre, to whaym es appropyrde
myghte ; Lufe to þe Haly Gaste, tiþ whaynd es appropyrde gudnes.
And þare trouthe makes vs to hafe knawynge ; and þat knaweynge
vs sayse þat he es wondyrfuþ flre, es he þat one þis manere and
32 þus largely gylies of his gudnes, and of þat comes trayste ; and [of]
þat knawynge þat sais þat he es gude, *comme* þe thyrd sothefaste-
nes, þat es lufe, flor ylke a thyng hules kyndely þe gude. ² Dere
frende, here saþ þou wyte wilke are þe twelue artycles of þe
36 trouthe. The firste es þis, þat Godde es ane in hym selfe, and

XI.

The seven
Christian
virtues.

[1 = as]

Difference
between
these and the
Command-
ments.

What is re-
quired for
true wisdom.

XII.

Faith, Hope,
and Charity.

[2 leaf 202]

XIII.

The twelve
Articles of
the Creed.

1. God is one
and thre.

The twelve
Articles of
the Creed.

2. Christ is
God and
man.

3. He died.

4. He rose
again.

5. And
ascended
into heaven.

XIV.

6. Baptism.

7. Confirma-
tion.

8. Penance.

9. The Eu-
charist.

10. Orders.

11. Matri-
mony.

12. Extreme
Unction.

XV.

The four Car-
dinal Vir-
tues.

thre in *persones*, with-owtten begynnynge, and with-owtten end-
ynge, and þat aȝ thynges made of noghte with his worde. þe
toþer artecle es, þat Goddes son tuke flesche and blode of þe
blyssed mayden Marie, and was borne of hire, sothefaste Godde 4
and sothefaste man. þe thirde es, þat he was dede and grauen,
noghte for nede, bot for to by vs of his fre wiȝ. The ferthe
artecl es, þat þe same Ihesu rase fra dede to lyfe, and we saȝ ryse
alswa. The fyfte artecle es, þat þe same sothefaste God and man 8
steighe vp in-tiȝ heuen in manhed and godhede, and we saȝ
steighe vp alswa thurgh his grace. þe sext artecle es baptymme,
þat mase man clene of syn þat he drawes of kynde, and gylfes
grace to clense. The seuende artecle es confirmaciȝ, þat con- 12
firmys þe Haly Gaste one man þat es cristenede. þe aughtened
artecl es penance, þat duse awaye aȝ maner of syn, dedly and
venyaȝ. þe nynde es þe sacrament of þe auter, þat confermys
þe penance, and gylfes hym force þat he faȝ noghte este in syn, 16
and vphaldes hym and reconsailles hym. þe tende artecle es
ordyre, þat gylfes powere tiȝ þaym þat are ordeynede, to do þaire
offece and to do þe sacraments. þe elleuende artecle es Matri-
mone, þat defendis dedly syn in werke of generacyȝ by-twyx 20
man and woman. þe twelfed artecle es enoyntyng, þat men
enoyntes þe seke in pereȝ of dede, for alegeance of body and
saule. Dere frende, aȝyre saȝ þou wyt whilke are þe foure
vertus cardynalles, thurgh whilke aȝ manes lyfe es gouernede in 24
þis worlde, þat es, Cunynge and Rightwisnes, fforce and Mesure.
Of *thir* foure, saise þe Haly Gaste in þe buke of Wysdom, þat
þare es na thyng mare profytabiȝ tiȝ man in ertlie. and se
nowe, wherefore : wha sa walde any thyng wele do, firste hym 28
byhouys *that* he konn chese þe iȝ¹ fra þe gude ; and of twa gud,
chese þe bettire, and leffe þe lesse gude : and þis es the vertu þat
es callede ryghtwysnes². And for-þi þat twa thynges lettes man
to do wele and lefe þe yȝ, þat es at say, wele-fare of þis worlde, 32
for it dessayfes hym with false vanytes ; þe toþer es tribulacyȝ,
to putt hym down with many scharpnes ; agaynes wele-fare saȝ

² The description of the virtue of Prudence is here given to Righteousness or Justice—which is omitted.

[¹ MS. *the ill*
the ill]
Prudence.

þou haſe meſure þat þou be noghte ouer hye. And þis vertu es Temperance.
 called temperance. And agayne aduerſyte ſaþ þou haſe hardynes, Fortitude.
 þat þou be noghte eaſten downe. And þat vertue es callyde
 4 florece or ſtrengthe. here-efyre ſaþ þou wyte whylke are þe
 ſeuene werkes of mercy. The fiſte werke of mercy es to gyffe
 mete to þe hunngry. The toþer es to gyffe drynke to þe thyrſty.
 The thirde es to clethe þe nakede. þe ferthe es to herbere þe
 8 herberles. þe fyfte es to veſete þan þat ere in preſonne. XVI.
 ſexte es to comforth þe ſeke. The ſeuende, to bery þe dede. The ſeven
works of
mercy.
 Thyſe are þe ſeuene werkes of mercy þat are langande to þe
 body. Bot nowe may þou ſay to me, ‘how ſulde I þat es in
 12 relyggyon, and noghte haſe to gyffe at ete ne at drynke, ne
 clathes to þe nakede, ne herbery to þe herberles, ffor I am at
 oþer mens wiþ and noghte at myn awen, flor-thi ware it better
 þat I ware ſeculere, þat I myghte do þire werkes of mercy.’
 16 A, dere frende, be noghte begylede. Better it es, to haſe pete
 and compaſſione in þi herte of hym þat haſe myſeſe and
 wrechednes, thane þou haſe aþ þis worlde to gyffe for charyte;
 ffor it es bettir wyth compaſſion to gyffe þi ſelfe, als þou erte,
 20 þan it es to gyffe þat that þou haſe. There-fore, dere frende,
 gyffe thi ſelfe; and þan gyffes þou mare þan es in aþ þis worlde.
 Bot now may þou ſay me one þis manere: ‘Sothe it es þat it es
 better to gyffe hym ſelfe þan it es to gyffe of his; bot better
 24 es þe tane and þe toþer þan es ane be it ſelfe, for leſſe es a gud
 þan twa.’ It es noghte ſwa; ffor whethire es better be callede
 Godde, or his ſeruande. Thow wate wele þat es better to be
 callede Godde. Bot þaſe þat ſuffirs hunngere, thyrſte, caulde
 28 and defeaute, and oþer wrechidnes and myſeſe, calles oure Lorde
 Iheſu Criſte hym ſelfe; ffor he ſaiſe þus in þe Goſepelle, ‘What
 als þou dyde to þe leſte of myn, þou did to me.’ Saynt Barnardo
 ſays, ‘thire pure haſe noghte in erthe, ne thire riche haſe noghte
 32 in heuen; and þare-fore if þe riche wiþ it haſe, thaym by-houes
 bye it at þe pure.’ Now wate I wele, þou couaytes to wyte
 whilke are verray pure, and whilke noghte. Now herken with
 deuocyon. Sum are þat haſe reches and lufes thaym, and þaſe
 36 are þe haldande and þe couaytoure of þis worlde. Othere are

[1 leaf 202,
 back]

How thoſe
 that are ‘in
 religion’ can
 perform
 theſe.

The bleſſe-
 neſſe of
 poverty.

Who are the
 really poor.

Those to
whom riches
are a bless-
ing.

þat hase þan̄ noghte bot thay luffe thaym̄, and thay walde hafe
thaym̄ gladly, and þase are þe wrechide beggers of þe worlde,
add þe false folke in religyon, and þase are als riche and richere
þan̄ þe oþer. And of tham̄ Ihesu saise in þe gospelle, þat 4
'lyghtere it ware a camelle to passe thurgh̄ a nediH eghe, þan̄ þe
riche to com̄ in-to þe blysse of heuen̄.' Sum̄ are þat hase
reches, bot thay lufe thaym̄ noghte, noghte for-thy þay wiH
wele hafe þan̄; and þase are þe gud men̄ of þe worlde þat 8
dispendis wele that at þay hafe, Bot fone are of þase. ȝit it are
oþer þat hase noghte reches, ne lufes noghte thaym̄, ne wiH
nought hafe þan̄; and þase are þe gude folke þat are in
religion, and þase are sothefastely pure, and þairs es þe joye of 12
heuen̄, fl̄or þat es the benyson̄ of þe pure. Than it behufes þat þe
riche hafe þe reuer[s]e of þat benyson̄; and þare-fore may I say,
'Blyssede be þe pouer, for þaires es þe kyngdom̄ and þe joye of
heuen̄.' And swa may I say of þe riche, for þairs es pyne 16
of helle. Alswa pouer þay are þat hase pouerte and lufes na
reches, and pouer þay are þat hase reches and lufes pouert.

XVII. Now affire þis, awe þe to wyte whylke are þe seuen̄ prayers of
þe *Pater noster*, þat duse away aH iH and purchase aH gude. 20
And þase seuen̄ prayers er contende in þe *pater noster*, þe
whilke oure Lorde Ihesu Criste kemde tiH his discypuls how þay
[? sulde] 1 pray Godde þe fl̄adire, and said thaym̄ one þis manere, 'When̄
[? leaf 203] ȝe 2saH praye one þis wyese saH ȝe say, *Pater noster qui es in* 24
celis, &c. Now my frende, wit þou þat oure Lorde Ihesu Cryste
kennes vs in þe gospelle to make þis prayere. And þare-fore
I walde at þou wyste at þe begynnynge whate es prayere or
orysone, and sythynd̄ þat þou vnderstande þe prayere of þe *pater* 28
noster. Prayere or oryson̄ es noghte elles bot ȝernyng of saule,
What Prayer
is, with certayne trayste þat it commies þat þou prayes. And in þat
trayste vs settis Ihesu Criste, when̄ he kennes vs to calle Godde
oure fadyre þat es in heuen̄, fl̄or in Hym saH man hafe certayne 32
trayste þat He may and wiH aH gudnes gyffe þat oure saule kan̄
ȝerne, and mekiH mare, þe whilke es betakynde by þise wordes,
Qui es in celis, þat es to say, þe whilke es in heuen̄, fl̄or if
God, our Fa-
ther, Godde wiH caH hym selfe oure fadyre, þan̄ he makes vs to wiet 36

þat he lufes vs als childyre, and at he wiþ gyffe vs aH *that* we hafe
 myster of. Bot certanly if aH þe lufe þat *enur* had fadire or
 modire vn-to þaire childyre, or aH *other* lufes of þis worlde ware
 4 gedirde to-gedyre in a lufe, and 3it þat lufe ware multipliede als
 mekiH als manes herte moghte thynke, 3it it moghte na thyng
 atteyne to þe lufe þat Godde oure fadyre hase vn-tiH vs þare
 where we are hys ennys. And þat saH we wele see thurgh þe
 8 grace of Godde, if we se one what manere he es oure ffadyr, and
 whatt he hase don for vs. Wit þou þat when God made aH
 creaturs of noghte, we rede noghte þat he made any creature tiH
 his lyknes bot man allanne; and þare-fore Godd he es, and makere
 12 of aH thynges of þe worlde, bot he es noghte þaire fadyre; bot
 vn-tiH vs, thurgh his awen myghte fuH of merey, es he Godde
 and makere and ffadyr, ffor þat oure saule es lelly lyke vn-tiH þe
 lyknes of þe ffadyr, and þe Son, and þe Haly Gaste, þat ere hallyly
 16 a Godde and persons thre. And aH þis worlde he hase made to
 serue man, whils mane wiH duelle in His lele lufe als His awen
 childyre. Bot als tyte als we twyn fra þat lele lufe, for lufe of
 þis lyfe, or for any *oper* thyng, we losse þe lordechipe of þis
 20 worlde, and becommes thralles dreryly to þe deuHe, þare we ware
 be-fore fre, and ayers of þe erytage of þe kyngdon of heuen and
 to welde þe welthe of þis worlde. Allas! may saye Allas! Allas!
 what here es a sorowfuH chaunge, wha sa it vnderstode! Wit
 24 þou wele þat here es gret lykyng of lufe,—when Godd þat es
 with-owtтын begynnynge, and es with-owtтын chaungeyng, and
 duellys with-owtтын endynge, for he es al-fir-myghtyeste and
 althirwyseste, and als wa althire-beste þat mannes herte may
 28 noghte thynke, in whaym es lufe and joy endles,—here; I say, es
 takyn of gret lufe, þat he deyned hym to make vs tiH his awen
 lyknes righte als we had bene his awen chosyn childyre, and
 moghte hafe lefte vs to be a littiH vyle matire, als we ware made
 32 of oure modyr, þat vile es to neuend; or he moghte hafe made
 vs at his wiH anykyn *oper* bestis, and þan had we dyede to-gedire
 bathe body and saule. Bot when he hade made vs man,
 and gafe vs þe saule to his awen lyknes (louede and luffede
 36 be þat Lorde!) for to be ayers of þe erytage of heuen, and lyfe in

The infinite
 love of God
 to us, His
 foes.

No other
 creatures did
 He make in
 His image.

God's great
 mercy in our
 Creation,

to make vs
 His own
 children,
 instead of a
 little vile
 matter, or
 beasts.

p. 102 203,
 back.

þat gret joye *with*-owtten ende, now es na herte sa harde þat it
 na moghte nesche and lufe swylke a Godde *with* aH his myghte.
 And his herte suld melte, filled of joy, if it thoghte sothely of þat
 grace þat oure Lorde hase don tiH vs by-fore aH *oper* creaturs. 4
 And 3itt did he mare thurghie his mekiH mercy. for whene we
 were thurghie oure sorowfuH syn twynnede fra Godde, oure
 sweteste ffadire, and be-come thralles to þe iH gaste, than he,
 thurghie hys maste mercy, sente his awen Sonne, þat *with* hym es 8
 Godde in his Godhede, for to take flesche and blode of þe Virgyn
 Marie, mayden and modyr, lastand in joy; and one þis manere
 did he þe dede. In state of thraHe tuke he oure fleschie to suffre
 þe gylteste pouerte, and schame, and noyes, and paymes, þat neuer 12
 dyd iH ne na maner of syn, and sythen delyuerde Hym tiH þe
 vileste dede and þe schamefulleste þat man moghte thynke, to
 delyner vs wrechis of sorowfuH bandis, and of þe pynand pre-
 soun puttid in heH, and to make vs to *comme* tiH þe heghe heuen, 16
 whare we saH be als kynges corounde in blyse, if we do þe wiH
 of þat swet Lorde, þat for vs ordeynede hym to dye one þe crosse
 als þose he had benne a wykkid thefe. Dere ffrende, nowe hase
 þou here twa thynges in þe whylke Godde hase schewede vs þat 20
 he es oure fadire, and þat he lufes vs als his awen childyre, þare
 we are agayne hyn *with* oure wykked syn. The firste es, þat
 he made vs tiH his awen lyknes; and þe toþer es, þat he boghte
 vs fra *presoun* *with* his *preyouse* dede of his manhede. for þe 24
 fyrste es man halden tiH hym for to lufe hym *with* aH his herte.
 Bot þan may þou aske 'what saH I do hym for þe toþer thyng?'
 for if I saH *with* pouerhede lofe Godde þe ffadyr, and lufe Hym
 and *serue* Hym *with* aH my saule and *with* aH my herte in aH 28
 thynges, for-þi þat He made me of noghte and gaf me saule aftir
 his¹ awen lyknes (als it was *commandyd* in þe alde lawe be-fore
 Godde was borne and be-com man for vs), what moghte I now do
 Hym when He for me, wrechid synnere, sa mekiH Hym lawede 32
 þat He walde be-*comme* man, and He gaf Hym to me when He
 thurghie His sweteste mercy walde dye for me, and of þe maste
 noyouse and þe maste vile dede þat *euer* was thoghte? I wate
 neuer what I may say here, for if I myghte lyffe a hundrethe 36

God's great
mercy in our
Redemption.

He sent His
own Son,
to take flesh,

to suffer

and die the
vilest death,
to free us
from hell
and bring us
to heaven.

What service
can we ren-
der unto God
for His good-
ness?

[¹ MS. his
his]

We cannot
repay Him
for His
mercy.

3ere, and if I moghte in þat tym, ilk a day at a tym), dye als vile
 ded als he for me dide, 3it ne ware it noghte yuence his gret
 gyftez, when he es sothely said Goddes Sonne of heuen), and gafe
 4 hym selfe tiH vs þat tynte was thurgh syn), and put in to þe pyne of
 helle, and þare in þe dispytte of hym seruede to þe denche. How
 sulde we þan) 3elde hym þe gude gret gyfte, when) he wakde sende
 his awen) Sone to be pynede for oure syn)? Now I saH lere the,
 8 if God gyffe me grace, how oure dere fladir askes nane oþer store
 bot that we with herte knawe oure awen) ffebillnes and oure
 wrechidnes þat we hafe for oure awen) syn). 1Thane saH we be
 in bitternes of penance, and crye tiH hym faste mercy, þat he vs
 12 saue for his haly name; ffor of oure selfe hafe we noghte hym for
 to 3elde: þarefore said the prophete in þe psalme, **Quid retribuam**
Domino pro omnibus que retrebuít michi? Calicem salutaris
accipiam et nomen 2**Domini invocabi**, &c., þat es, ‘what saH I
 16 3elde to God for aH his gud gyftes that he me gyffes als Lorde
 with-owtten) my deserte? The coppe of hele I saH take, and caHe
 þe name of my lorde.’ The cope of hele where-of dranke oure
 Lord Ihesu oure Saueour, þat es the bytternes of the penance in
 20 his grete pynes, and þat man in aH his thoghtes calles Godez
 name, þat sothefastely knawes þat he hase noghte of hym selfe
 bot sorowe and synne. And wit thou, þat if sothefastenes be sett
 faste in thi saule, þe mare þat þou knawes þe for wrechide and
 24 febyH, þe mare saH þou meke þe, and caHe one hys mercy. And
 þus it was of oure swete Lady, mayden) and modyr, ffor scho had
 mare of grace þane any in this lyfe man or woman) þat euer was
 borne, tharefore scho helde hir lesse and lawere þan any oþer
 28 wyghte, and mare cryede scho mercy þan any oþer man, when)
 sothefaste Goddes Son) lighte in hir wambe. My dere frende, se
 now affir-ward why oure Lorde Ihesu kennes vs in þe Gospelle
 to say ‘oure fladire,’ and noghte ‘my fladir,’ ffor by þat wiH he
 32 kenn) vs þat we suld gedyre aH men with vs in oure prayers; ffor
 aH ere oure brethire, crystende and vneristende men); ffor þat aH
 of a gouernaylle hafe we a fladyr; and þat þou may þis thyng
 thurgh þe grace of God clerelyere see, gyffe gude entente tiH
 36 þat at I say. Hym calles þou thi fleschely broþer þat hase his

God only re-
 quires of us
 contrition
 and
 humility.

[1 leaf 201]

[2 MS. do-
 mini]

Such humil-
 ity and
 meekness as
 was in our
 Lady.

What is
 implied by
 Our Father?

The duty of
brotherly
love.

[1 leaf 204,
back]
God the lov-
ing Father
of all His
creatures.

We may
therefore
trustfully
call upon
Him.

body of þe same man and woman of whaym þou hase thyne,
thane saH þou wele halde hym þi brother, þat hase his saule of
þe same fadir of heuen of whaym þou hase þi saule, and of
swylke a kynd, and of swylke a lyknes; ffor als wele made 4
Godde ilke man tiH lyknes of þe Trinite, als He did þe; and þis
broþerhede mare suld we lufe, and mare dere halde þan þe broþer-
hede of þe flesche, in als mekiH als þe saule es mare nobyH þan
þe flesche, and in als mekiH als Godde oure fadir of heuen es 8
mare nobiH and mare for to lufe þan oure fleshly fadir. And
þat suld we do if we saghe als clerely with oure gastely eghe als
we do with oure bodyly eghe. Bot for-thy þat we see noghte
bot with þe fleshely eghe, als it ware bestes, we hafe na knaw- 12
ynge ne na lufe bot of þat broþerhede þat commes of þe flesche
stynkande and foule. Allas! Allas! what sorowfuH thyng
thus hase blyndid vs! Certis na thyng mare blyndis manes
saule þane lufe of erthely thyng þat sonne takes ende. ffor-þi 16
behufes mane lefe his propire wiH, if he wiH perfytly knawe þe
lufesomest broþerhede. Where-of now mekiH I hafe spoken, ffor
whate-sa-er we hafe in body or in saule, of gudnes or of faire-
nes, ¹we hafe it of oure fadyr of heuen, Godde, þat es tiH vs fadir, 20
and enenly tiH aH his creaturs; noghte anely for his makynge of
noghte, ne for his gouernynge of his grace, for his purchasyng
þat he made of vs þat ware tynt childir, with his flesche and his
blode þat he for vs gafe, als Saynt Austyn þe nobiH clerke witnes. 24
He sayse, þe fladir gaffe his Son, thurgh whaym he walde by vs
thralles; he gafe þe Haly Gaste, thurgh whaym he walde pur-
chase þe thralles in his childre. þe Sonn he gafe in pryse of
raunson, þe Haly Gaste in preuelege of purchase; and þar-fore 28
þe fladir kepis hym selfe in crytage tiH his childir þat he pur-
chase. And þare-fore, dere frende, na man saH mystrayste of þe
lufe of his swete fladirhede and of his dere pete, ffor mare es his
mercy þan aH oure wykkednes; ffor wha sa calles tiH hym with 32
aH his herte, with-owten faile he wiH here hym, for he es fuH
of mercy. And þare-fore, als I be-fore saide, with ȝernynge of
saule and certayne trayste, calle appon hym trewely with aH thi
herte. He es þi fladir pereles þat purchacez þe pees; and saye 36

traystely tiH hym, als hym selfe vs lerede, *Pater noster qui es in celis*, þat es to say, Oure fladir that es in heuen; *sanctificetur nomen tuum*, þat es to say, halyed be þi name; *adueniat regnum tuum*,
4 it comþ þi kyngedom; *fiat voluntas tua sicut in celo et in terra*, þi wiH be donne swa in erthe als it es in heuen, *panem nostrum cotidianum da nobis hodie*, oure ylke day brede þou gyffe vs to day; *et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris*, and forgyffe vs oure dettis als we forgyffe our dettours; *et ne nos inducas in temptationem*, and suffire vs noghte be ledde in-to fandyingis; *set libera nos a malo*, bot delyuer vs fra aH iH thyngis. *Amen!* þat es to say, Swa mot it be! Now, my
12 dere frende, þou saH wyt þat þis oryson passes aH oþer prayers pryncypally in twa thynges, þat es to say, in worthynes and in profyte. In worthynes, for þat God hym selfe mad it, and for-thi do þay gret schame and gret vireuerence tiH Ihesu Goddes Son,
16 þat takes þanþ tiH wordis rymand and curius, and leues þe prayere that he vs kennede, þat wate aH þe wiH of Godde þe fladire, and þe whilke orysone commes mare tiH his plesynge, and whate thynges þe wrechede caytyfe hase myster at pray fore. Alswa,
20 als I hafe sayde, he wate anely aH þe fladir wyH, and he wate aH oure nede; and þare-fore a hundrethe thousande er dyssayuede with multiplicacione of wordes and of orysons; ffor when þay wene þat þay hafe grete deuocyon, þanþ hafe þai a fulle fleschely
24 lykyng, ffor-thy þat ilk a fleschely lykyng delytes þanþ kyndely in swylke turnede langage; and þare-fore I walde þat þou war warre, ffor I say þe sykerly þat it es a foule lychery for to delyte þe in rymes and slyke gulyardy; zit one a-noþer syde, Saynt
28 Austyne, and Saynt Gregore, and oþer halowes þat prayede als was þaire lykyng. I blame noghte prayers, bot I blame þase þat lefes þe prayere of Godde þat hym self made and lerede vs for to pray, þat es *pater noster*, and takes þanþ tiH þe orysons of a
32 synfuH Saynte whare þay fynde it wretten; ffor oure Lorde Ihesus¹ hym selfe sayse in the ²GosepeH, when 3e wiH praye, prayes noghte with many wordes, bot prayes one þis manere, *pater noster* &c'. Dere frende, zit saH þou wit, one a-noþer syde,
36 þat þe *pater noster* passes aH oþer prayers in worthynes, ffor

The Lord's Prayer before all other prayers.

It is foul lechery to delight in rymes and such folly.

Those that leave the Lord's Prayer for others are to blame.

[1 MS. the]
[2 leaf 20v]

The Lord's Prayer contains all things which we need to ask.

[1 MS. of of]

How we pray to be delivered from evil.

How we pray for good.

What is taught by the words 'Our Father which art in heaven.'

Truth or faith is believing what cannot be seen.

pare-in es contende aH thynges what sa we haue myster of, tiH þis lyfe or tiH þe toþer; ffor we praye þare-in Godde the fladyr, þat he delyuer vs of aH illes, and þat he gyffe vs aH gudes, and þat he make vs swylke þat we may neuer do iH, ne þat we may 4
 noghte fayle of¹ gude. And now aH þe iHe þat vs greues, ouþer es it ille þat es donne, or it es iHe for to com, or elles it es ille þat we suffire nowe. Of þat ille þat es donne and passede, we praye oure swete Lorde þat he delyuer vs þer-of, when we say 8
Dimitte nobis debita nostra, &c. We pray hym delyuer vs of iH þat es for to com, when we say *et ne nos inducas in temptationem*. Of illes þat we suffire nowe, we praye hym þat he delyuer vs, when we say *set libera nos a malo*. 3it, dere ffrende, 12
 on anoþer syde, wit þou þat aH maner of gude þat es, ouþer it es erthely gude, or gastely gude, or gude lastande endles; ffor erthely gude, we praye when we say *panem nostrum cotidianum da nobis hodie*; ffor gastely gude, we praye when we say *fiat* 16
voluntas tua sicut in celo et in terra; ffor endles gude, we praye when we say *adueniat regnum tuum*; and confermyng of aH this we praye, when we say *sanctificetur nomen tuum*. Now, my dere ffrende, þese ere seuen prayers of þe ewangelle þat oure Lorde 20
 Ihesu Criste kennede tiH his dysepylls. And þou saH wit þat þese foure wordes þat comes be-fore, þat es to wit, *pater noster qui es in celis*, leres vs how we saH praye, and what oure selfe saH be in prayere; ffor we saH in ylke anc oryson haue foure 24
 thynges, þat es to say, perfite lufe tiH hym tiH whaym we praye, and certayne trayste to haue þat at we praye fore, and stabiH trouth in hym in whaym we trowe, and sothefaste mekenes of þat, that of oure selfe na gude we haue. *Perfite lufe es vndi[r]*- 28
standen in þis worde pater, ffor ilke a creature kyndly lufes his fladir. Certayne trayst es contende in þis worde *noster*, ffor if he be ours, þan may we sekerly trayst in hym þat he es halden tiH vs. StabiH trouthe es taken in þise wordes *Qui es*, ffor 32
 when we say *qui es*, þan graunt we wele þat Godde es þat we neuer sawe, and þat es ryghte trouthe, ffor trouthe es na noþer thyng bot trowyng of thyng þat may noghte be sene. Sothefaste mekenes es betakynde in þis worde *In celis*, ffor when we 36

- thyneke how he es heghe in joy, and how we are here lawe in
 besynes, thanð we are mekide. Bot whenð we hafe festenede þere
 foure thynges in oure hertes, þai may we hardly praye, and saye
 4 *with aH oure affecccyon, Sanctificetur nomen tuum*, þat es to say, 'Hallowed
 be Thy
 Name.'
 haly be *thi* name; als swa stabiH þi name, þat es, fladir, in vs, þat
 we be one þat manere þi childire, þat we do na thyng þat be
 agaynes þi wiH, and *that* euer mare we doo þat at comnes to þi
 8 plesynge, thurgh grauntynge of þi grace. And for-thi þat we
 may noghte euer mare do þat perfite ly whyls we ere in þis
 caytifede worlde, þarefore pray we þus and sayse, *Adueniat* 'Thy king-
regnum tuum, þat es to say, it comð till vs þi kyngdom, þat we
 12 regne in þe, Ihesu, in þis lyfe thurgh thi grace, and þou in vs in
 þe toþer lyfe thurgh joy. And þis ilke we praye for þase þat are
 in purgatorie. and for-thi þat we neuer mare may hafe ¹ parte *with*
 joye of heuenð if we do noghte thi wiH in erthe, þarefore we
 16 praye thus, *fiat voluntas tua sicut in celo et in terra*, þat es to
 say, thi wiH be donne, als in heuenð, swa in erthe. Alswa say make
 vs to do þi wyH, þat es to say, þou gyffe vs grace to do aH þat
 þou commandes, and to lefe aH þat þou defendis, and þat swa in
 20 erthe als in heuenð, þat es to say, als Michaelle, and Gabrielle,
 and Raphaelle, cherubynð and seraphynð, and aH þe oþer angeHs
 and archangeHs, and aH þase þat are ordeynede to þe endles
 lyfe in joy, in ilke a kynde, in ilke ane ordire, and in ilke ane
 24 elde, thi wille duse; and for-thi þat we may noghte do þi wiH
 whiHs we lyffe in þis body if þou ne sustayne vs noghte, þare-
 fore say we þus, *panem nostrum cotidianum da nobis hodie*,
 þat es to say, oure ilke day brede þou gyffe vs to day; als swa
 28 say thou, gyffe vs flöree in body and in saule, and hele if it be
 þi wiH of þe tane and offe þe toþer. And here es for to wit
 þat þare es thre maners of brede, þat es bodyly brede, þat es to
 say, ffoode and clethyng; þare es brede gastely, þat es to say,
 32 of haly wrytte þe leryng; and þare es þe brede of eukaryste, þat
 es þe grace in þe sacrament of þe autere, for to comfortie þe
 kynde of þe tane and þe toþer. Bot for-thi þat we ere worthi
 na gudnes whills we ere bownden in synnð, þarefore say we
 36 þus, *Dimitte nobis debita nostra, sicut et nos dimittimus debi-*

[1 leaf 295,
back]

'Thy will be
done in earth
as in heaven.'

as Raphael
and the
Archangels
do it.

'Give us this
day our daily
bread.'

Three kinds
of bread.

'Forgive us
our tres-
passes, as we
forgive them
that trespass
against us.'

toribus nostris, þis es to say, ffor-gyffe vs oure dettis als we
forgyffe oure dettours: þou saH wyt þare oure synns byndis oure
dettours to pynne, þare-fore we pray Ihesu to for-gyff vs synnes,
þat es to say, aH þat we hafe synned in thoghte in worde and in 4
dede; and þat ryghte als we for-gyffe tiH þase þat hase mysdone
agaynes vs. And for-þi þat a lyttiH vs helpes to hafe forgyfnes of
syn, if we may noghte kepe vs fra syn, þare-fore pray we þus,

'Lead us not
into tempta-
tion.'

et ne nos inducas in temptationem, and þis es to say, lede vs 8
nozte in-to na fandynge; als swa say, suffere vs noghte be ouer-
commen in fandyngez of þe deueH, ne of þe flesch, ne of þe
werlde. And noghte allanly we pray þat we be delyuered of aH
euyH fandyngez, bot als wa we pray þat we be delyuered of aH iH 12

'But deliver
us from evil.'

thyng, when we say, *set libera nos a malo*, and þis es to say, bot
delyuer vs of aH iH thynges, þat es, of body and of saule, of syn
and of pyne, ffor syn þat now es or saH be. Say we Amen, þat es
to say, swa be it! and for-thi sayse oure Lorde Ihesu Criste in þe 16
Gospelle, what sa þou prayes my fadir in my name, he saH do it;
and þer-fore say at þe ende, *per Dominum nostrum Iesum*
Christum, filium tuum, &c. And now, my dere frende, vndirstande

When the
words are
said with the
mouth their
meaning
ought to be
thought of in
the heart.

noghte þat þou saH say þi *pater noster* with mouthe, als I hafe it 20
here wretyn be-fore þe. Bot say aH anely þe nakede lettir with
þi mouthe, and thynke in þi herte of this þat I hafe said here, of
ilke a worde by it selfe; and rekk noghte þof þou ne multiply
many *pater nosters*, ffor it es better to say a *pater noster* with 24

Devotion the
important
thing.

gude deuocyon, þan a thousande *with-owtten* deuocyon; ffor þus
sais Saynte Paule appertly: he sayse, 'me ware leuer say fyve
wordes in herte deuotely, þane fyve thousande *with* my mouthe

[1 leaf 206]

with-owtten lykyng.' And one þe same manere saH þou say 28
and do at thyne offee in þe qweire, for swa sayse þe prophete,

Also sing
and verse
wisely.

Psallite sapienter, and þat es to say, synges and versy wyesly, þat
es, to say or to synge wyesly, þat es, þat thi herte be one þat at þou
saise; and one þat at oþer saise, þat þou here it besyly; ffor if þi 32
body be at thi seruyce, and þi mouthe speke one a wyse, and thi
herte thynke of wrechidnes caytefly, þan es þou twynned; ffor
when þou swa es twynned, þou tynes þe mede of þi seruyce, ffor
þe awe to *serue* Godde *with* aH þi herte, *with* aH thi saule, and 36

The mischief
of indevout
service.

with aH þi vertu, and swa þou may pay þi Godde. Bot þare es
many thynges þat ere cause of swylke wrechede twynnyng, als
mete, drynke, reste, clethyng, layke, discorde, thoghte, laboure,
4 hethyng. These makes hippyng, homeryng of medles momel-
lyng. And þare-fore take kepe what oure Lorde Ihesu Criste
saise in þe Gospele. ffirste he saise, 'sekes þe kyngdom of heuen),
and aH þat 3e hafe myster of saH be gyffen) 3owe with owttyn)
8 any askyng.' Thare-fore, dere frende, þou saH wit what þou saH
hafe in þe blysse of heuen): wit þou wele þat þou saH hafe seuen)
gyftes in body and seuen) in saule, þat es to say, ffairenes in body
with-owttyn) fylth, lyghtenes with-owttyn) slewth, fforce with-owt-
12 ten) ffeblesce, ffirenes with-owtten) thralledome, lykyng with-owt-
ten) noye, lufelynes with-owttyn) envye, hele with-owttyn) sekene,
lange lyfe with-owttyn) ende. Thou saH hafe in saule, wysedome
with-owtten) ygnorance, ffrenchipe withowtten) hateredyn), accorde
16 with-owtten) discorde, myghte with-owtten) wayknes, honour with-
owtten) dishonour, sekirnes with-owtten) drede, joy with-owtten)
sorowe. Bot þe wreches in helle, aH þe reuerce, both in body
and in saule; þat es to say, ffylth with-owttyn) fairenes, slouth
20 with-owtten) lyghtenes, ffeblesce with-owtten) force, thralledom
with-owtten) freenes, angwyse with-owtten) lykyng, sekene with-
owtten) hele, ded with-owtten) ende. Thare saH be in þair saules,
ignorance with-owttyn) wysdome, hatredyn) with-owtten) hafe, dis-
24 corde with-owtten) accorde, feblesce with-owtten) powere, schame
withowtten) honour, drede with-owtten) sekene, and sorowe
with-owtten) joy. And for þis saH ¹þou seke with aH þi myghte
þat þou may wyn) þe joye of heuen); ffor þare es sa gret joye, and
28 sa mekiH swettnes, þat if þou myghte lyffe fra þe begynnyng of
þe worlde vn-tiH þe ende, and hafe aH þe lykyng þat þou couthe
ordeyne, 3it þou sulde with gret ryghte lefe aH þase, for to be a day
in þe joy of heuen). And thus endys þe toþer degre of contem-
32 placyone, þat es to say, þe contemplacione of haly writte; of þe
whylike if þou take gud kepe in þi herte, it saH be lyghte vnto
þe ilke a worde to halde. One ane oþer syde, if þou hafe mater
to speke vn-to þe clerkez, be pay neuer sa wyse, or to lewede men,
36 be pay neuer so ruyde, of þe clerkes þou mofe som matirs of þis,

Causes of
inattention
to prayer.

XVIII.

The gifts that
the faithful
shall have in
heaven.

The penalties
of hell.

[¹ MS. this
salle this
sall.]

Therefore
strive to win
the joys of
heaven.

This is suffi-
cient of the
second part
of Contem-
plation.

and als wa at þou may lere more. And when þou spekes tiȝ
 [1 leaf 206] sympiȝ men and ruyde, ¹gladly þou lere þam *with* swettnes; ffor
 þou hase enoghe whare-of þou may speke, and how þou saȝ þi
 lyfe amende and gouerne, and oþer mennes als wa. 4

The thirde degre of contemplacyon es in Godde Hym selfe.

XIX.

The third
part of con-
templation
is of God.

And þat may be on twa maners, þat es, *with-owtten* in his
 manhede, and jn, in his Godhede so blyschede. ffor þus saise
 Saynt Austyn: ffor-þi be-come Godde man, ffor to make mane to 8
 se Godde in his kynde; ffor wheþer son he ȝode *with-in* or *with-*
owtten, euer mare moghte man fynde pasture; *with-owtten*, thurgh
 consederacyon of his manhede; *with-in*, thurgh contemplacyon
 of his Godhede. Of his manhede saȝ þou thy nke thre thynges, 12
 þe meknes of his incarnaeyon, þe swetenes of his conuersasion,
 and þe grete charite of his passion. Bot þis may þou noghte
 do aȝ att anes; and þarefore hafe I twynned the thaym by þe
 seuen houres of þe daye þat þou saise in þe kyrke, swa þat nan 16
 houre passe the þat þou ne saȝ be swetely occupyede in þi herte.
 Bot nowe for to do þis, þan saȝ þou wit þat tiȝ ilke ane houre
 of þe daye es dowbyȝ medytacyon, ane of his passyon, and

XX.

The Birth
and Betrayal
before Ma-
tins.

an oþer of þe toþer seson. Now, dere frende, be-fore matyns saȝ 20
 þou thy nke of þe swete byrtlie of Ihesu Cryste alþer-fyrste, and
 sythyȝ eftyrwarde of his passion. Of his byrth, saȝ thou
 thy nke besyly þe tym, and þe stede, and þe houre þat oure
 Lorde Ihesu Criste was borne of his modir Marie. þe tyme 24

The Birth in
midwinter,
at midnight,
in a shed.

was in myd-wyntter, when it was maste calde; þe houre was at
 mydnyghte, þe hardeste houre þat es; þe stede was in mydwarde
 þe strete, in a house *with-owtten* walles. In clowtis was he
 wonden, and als a childe was he bunden, and in a crybbe 28
 by-fore ane oxe and ane asse þat lufely lorde layde was, for þare
 was na noper stede voyde. And here saȝ þou thy nke of þe
 kepyng of Marye, and of hir childe, and of hir sponse Ioseph—
 wat joye Ihesu þam sente. Thou saȝ thy nke also of þe hyrdes 32
 þat saw þe takyn of his byrthie, and þou saȝ thy nke of þe swete
 felachippe of angeȝs, and rayse vpe thi herte and synge with

XXI.

The mocking

þam, *Gloria in excelsis Deo, &c.* Of þe passion, saȝ þou thy nke
 how þat he was at swyke a tym of þe nyghte betrayed of his 36

- desceple, and taken als a traytoure, and bownden als a thefe,
and ledde als a felon. Be-fore pryme, þou saht thynke of þe
passion of Ihesu and of his joyfuht ryssynge. Of his passyon,
4 saht þou thynke how þe Iewes ledde hym in-to þaire counsaile, and
bare false wytnes agayne hym, and put appone hym þat he had
saide blasefeme, þat es, selandyre in Godde; and þat he had said accusations,
þat he suld haue destroyede þe temple of Godde, and make agayne
8 anoþer *with-in* the thirde day; and þan þay bygan to dryfe hym
tiht hethynge, and to fulle hym als a fule, and spite one hym in
dispyte in his faire face; and sythyn thay hide his eghen, and
gafe hym bofetes grete, and sythen asked hym whate he was beating,
12 þat hym smate; and sythen þay ledde hym drerily to þe dede,
and zitt neuer he sayde tiht thaym anes why þay swa dyle. death,
Many othyre wykkydnes þay dide hym, þat lange ware to telle.
zitt be-fore pryme saht þou thynke of þe haly rysesynge; þat at þat and Resur-
16 tyme of þe daye Ihesu joyfully rase fra dede to lyfe, when þat he rection, be-
hade destruyede helle, and delyuerede haly sawles owte of þe fore Prime.
powere of þe deuelle. Zitt be-fore vndrone saht þou thynke of XXII.
þe passion and of þe witsondaye. Of þe passion saht þou
20 thynke, how þat tyme oure Lorde Ihesu Cryste dispytously was
dyspuylede, nakkynde and bownden tiht a tree in Pylate house,
and swa wykkedly scourged and dounge, þat of his swete
body, fra þe hened tiht þe fute, noghte was lefte hale; and at þat
24 ilke houre þou saht thynke of þe witsonday, how þe tym of þe
day oure Lorde Ihesu Criste sente þe Haly Gaste tiht his disciples,
in liknes of fyre, and of tunages, in takynnyng þat þay sulde hafe
abowndance in worde and brynnynge in lufe, and þat ryghte es
28 þe *purueance* of oure Lorde *puruayde*; flor in twa maners þe
wykked gaste be-gylede man in paradyse, þat es to saye, *with*
wykkede entycement of his tunge, and *with* þe caldnes of his
venym. and for-*thi* come *the* Haly Gaste in lyknes of tung
32 agayne *the* entycement of *the* deuelle, and in fyre for to distrue
the caldnes of his venym. Be-fore myddaye saht þou thynke of XXIII.
þe *anunciacyon* and of Ihesu passion. of þe *anunciacion*, saht þou
thynke of þe grete merey of oure Lorde Ihesu Criste, whi þat he
36 walde be-*comme* man, and flor vs suffire þe dede in þat swete

giving of the
Spirit before
Undrom.

The Annun-
ciation and
Crucifixion
before mid-
day.

manhede, sen) he moghte hafe boghte vs agayne on oþer manere. And þat dyde he, for tih drawe tih hym *thi* luffe. ffor if ane hade bene þi maker, and an oþer thi byere, and hade sufferde in thaire bodyes aH oure sorowe for to by aH oure lufe, than hade noghte 4 oure trouthe bene anely in ane. Off þe passion, saH þou thynke at þat houre how oure Lorde Ihesu was done one þe Crosse be-twyx twa thefes, ane one his ryghte syde and an oþer one his lefte syde; and hym selfe þay hangede be-twix þan) twa, alls mayster of 8 thefes; ffor if aH þe sekenes of þis werlde and aH þe sorowe were in þe body of a man) anely, and þat man myghte consayfe alls mekiH noye and angwysce and sorowe in his body als aH þe men of þis werlde moghte thynke, ȝitt it ware fuH littiH, or eHs noghte, 12 to regarde of þe sorowe þat he sufferde for vs ane houre of þe daye. Be-fore nozne saH þou thynke of þe passion and of þe gloriouse ascencion. Of þe passione saH þou thynke, þat at swylke a tym) of þe daye dyede þe makere of lyfe for þi lufe. And here 16 saH þou thynke of þe wordes þat Ihesu spake on) þe crose, and of þe foure takyns þat be-felle in his dede. The fyrste worde was þis þat he spake, ‘fladire, for-gyffe þan) þis syn), for þay wate noghte whate þay doo.’ The tother worde was þis þat he said to 20 þe thefe, ‘ffor sothe I say the, þis day saH þou be *with* me in paradise.’ The thirde was þat he saide to his modire, of Sayne Iohan his cosynne, ‘Woman, lo þare thi son!’ And to þe discypyle saide he, ‘Manne! lo, þare thy modire!’ The ferthe worde þat 24 he saide was this, ‘Goddle, my Goddle! ¹ whi hase þou lefte me þus?’ The fyfte was, ‘*Scicio*,’ þat es to say, ‘I haf thriste.’ The sexte worde was this, ‘*In manus tuas Domine*,’ ȝe whilke es for to saye, ‘fladir, in-to þi hanndis I gyffe my sawle.’ The seuende 28 worde was þis, ‘*Consummatum est*,’ þat es to say, ‘Now es þe prophceye fulfillede;’ and *with* þat worde he helde his hede downe, and gafe þe gaste. Now þe takyns þat ware in his dede ere þire. ffirste, aH þe erthe by-gane to tremble, and þe vaile of þe 32 temple braste in twa and felle down), þe stanes raue in soundire, þe graues opynede and þe dede men rase, and þe sonne *with*-drewe his lyghte fra þe werlde fra myddaye to nonne. Of þe ascencione saH þou thynke, *that* swylke a tym) of þe daye wente 36

How Christ
was crucified
between 2
thieves.

XXIV.

The Death
and Ascen-
sion before
None.

The words of
Jesus on the
Cross.

[1 leaf 207,
back]

The tokens
of Christ's
death.

vpe oure lorde Ihesu Criste in-tiH þe mounte of Olyuete, scande
his discyples and his swete modire Marie, how he steighe in-tiH
heuen), and sett hym one [his] fladir righte hande, and how his
4 disciples turnede agayne into þe cete, and ware in fastynge
and in prayere vntiH þe commyng of þe Haly Gaste, and þare
ware to-gedire a hundreth and twenty in a house for to abyde
þe commyng of þe Haly Gaste, als oure Lorde commande þan
8 before. Be-fore euensange saH þou thynke of Ihesu passion) and
of his supere. Of þe passion) saH þou thynke, how Ioseph of
Aramathy purchaste Ihesu body of Pilate, and how þey come to
þe crosse þare he hange, and þay brakke the twa thee-banes of þe
12 twa thefes. And þare was a knyghte redye with a spere, and
perchede þe syde of Ihesu, and smate hym to þe herte; and als
sone come rynnande downe þe precyouse blode and watire. And
þat was the rawnsone of þe whilke I be-fore spake—louede be that
16 Lorde! And þan Ioseph take hym downe of þe crosse, for-þi þat
na bodye sulde duelle on þe crosse in so hye a daye als was one
þe morne. Of þe supere of Ihesu saH þou thynke, how þat tynd
he gafe his precyouse flesche and his blude, in lyknes of brede
20 and of wyne þat we may see; and it es sothefastely flesche and
blude of Ihesu Criste, þat we may noghte see with bodyli eghen).
þe thirde thyng es gastely, þe grace þat we rescheyne when we
take þat flesche and þat blude. We se þare lyknes of brede and
24 of wyne, and it es noghte; bot we trowe þat þare es sothefastely
þe flesche and þe blude of Ihesu Criste. And noghte forþi þe
lyknes of flesche ne may we noghte see. And þare-fore þare
whare we sulde hafe vgglynes als vn-tiH oure body, for to ete
28 flesche, and drynke blude of man), oure Lorde Ihesu Criste
turnede his flesche and his blude in liknes of brede and of wyne,
for to comforte oure bodily witte thurghie swylke fnde als we
ere wounte for to see, and als wa for to helpe oure trouthe,
32 thurghie þat þat we see a thyng and trowes anoþer. And þare-
fore, dere frende, when þou saH gaa for to reschaife þat swete
flesche and þat blude of Ihesu thi sauour, luke at þou haue
verray contricyon), and repentance, and elensynge of thi syn) in
36 thi herte, for þare þou ressayfes in sacrament righte als þou

XXV.

The taking
down from
the Cross
and the
Lord's Sup-
per, before
Evensong.

The supper
of the Lord.

The bread
and wine are
truly Christ's
body and
blood.

The disposi-
tion required
in us.

ressayfede hym in flesche and blude—blescede be þat grace!

- XXVI. Be-fore complyn saþ þou thynke how þat Ioseph and Nicodemus
 [1 leaf 20s] wande Ihesu¹ body in faire schetis, and enoynte it with *prceyouse*
 Before Com- oynementes, and laide it in a monumente of stane, and sett paire 4
 pline, the Azony and the Burial.
 [2 MS. the] thynges þat þou saþ thynke in þe same tyme es þis, how Ihesus²
 in þe daye of supere, when he had souppede, he ȝode in-tiH
 a gardyn with his diseyples, and felle downe in orysoun, and 8
 bygann for to swete one swylke manere þat þe droppis of blode
 XXVII. droppede of his blyssede face vn-tiH þe erthe. Now hase þou
 matire and manere for to thynke of Goddis manhede. And
 The contem- eftirwarde saþ þou wit how þou saþ thynke one hym in his 12
 plation of the Godhead.
 heghe Godhede. To þat saþ þou wit þat Godde temperde swa his
 knoweynge fra þe begynnyng of mankynde, þat he walde noghte
 aH hally schewe hym to man, ne aH hally hele hym fra man;
 ffor if he hade aH hally schewede hym to man, þan hadde trouthe 16
 noghte bene worthie, and mysbileue had noghte bene þan ouer-
 comen; ffor trouthe es of thynges þat may noghte be sene; þan
 þat at I see, es noghte trouthe; and if he had aH hallily heled
 fra man, þan had trouthe noghte bene helpede, and mysbileue 20
 hade bene excusede; and for-thi þan walde he in party schewe
 hym, and in party hele hym. Bot now may þou aske me in how
 many maners he walde schewe hym. I say in twa maners, one
 with-in, anoþer with-owtten. With-in he schewede hym thurgh 24
 reuelacyon and thurgh resoun. With-owtten, thurgh halye
 writte and thurgh creaturs. Thurgh reuelacyon, when he
 schewede hym tiH any folke thurgh inspiracion and thurgh
 myracle. By resoun, *commes* he tiH þe knowyng of man one 28
 þis manere: Ilke a man may wele see in hym selfe þat at he
 es, and þat at he hase bene; bot he may wele wit þat he hase
 The inward noghte bene ay; and for þat he wate wele þat sum tyme he began
 revelaton of God.
 for to be, þan was þare sum tyme when he was noghte. Bot 32
 when he was noghte, þan moghte he one na wyse make hym
 selfe; and þis segges man in his creature, ffor he sees ilke a day
 sum ga and sum com; ffor-þi, sen ilke thynges erre, and þay erre
 [3 MS. they noghte of] noghte of 3thaym selfe, þare-fore it be-houes nede þat þare be ane 36

to gyffe aH thynges to be, þat es to saye, of whaym alle thynges
are; þare-fore it behoues of force, þat he thurghe whaym alle
thynges erre, be *with-owtten* begynnyng. ffor if he had
4 begynnyng, than it behoufede þat he had begynnyng of sund
oper, þan had he noghte bene þe firste autour and þe firste be-
gynnyng of aH thynges. Bot þare was na thyng be-fore hynd;
þan he come of na noþer, þan had he neuer na begynnyng.
8 And þare-fore it behoufes, one aH maner of þe werlde, þat þare be
a thyng þat neuer had begynnyng; and when reson of man
sese of force þat it may na noþer wysse be, þan he begynnys for
to trowe stabilly þat a thyng þat was *with-owtten* begynnyng,
12 þat es awtour, and makere, and gouernere of aH thynges þat ere.
And hym calles men Godde by this skiH, ffor *this* worde *Dens*,
þat es to say, Godde, *commes* of a worde of grewe þat es called
theos, and þat es ¹als mekiH for to say als ane anely Godde. And
16 þat betakyns þis worde Godde. And, dere frend, þou awe to wit
þat þare ne es bot a Godde; and þou awe to wit þat na gude may
faile to Godde. Bot forþi þat swete thyng and gud thyng es
comforthe of felaschepe, þan may noghte Godde be *with-owtten*
20 gudnes of felaschipe. Than be-houede it nede þat þare ware
many person's in Godde, þe hegheste gudnes. And forþi þat
felyschepe may noghte be be-twyx faere þan twa, þare-fore be-
houes it be, þat in Godde be at þe leste twa person's; and for-thi
24 that felyschipe es littiH worthe where þare es nan alyance ne
lufe, ffor-thi it be-houes þat þe thirde person ware in Godde, þat
ware the alyance and þe lufe be-twyx the twa. And for-þi þat
anehele es gude and manyhede als wa, þare-fore it behouede nede
28 þat anehele and manyhede bathe ware in Godde. And by þis
skiH *commes* man to þe knaweinge of Godde, þat he es a Godde
in hynd selfe, and thre in persones. And þis ilke may man see in
hym selfe; ffor he sese at þe begynnyng þat he hase in hym selfe
32 powere, and sythen eftir powere he hase wysdom. And sythen
begane he for to lufe þat wysdom, and þan begynnes he for to
knaue apertely þat þare es in þe saule mighte, and of þat myghte
commes wysdom, and of thayme bathe comes lufe; and when
36 man sese þat it es one swylke manere in hym, of þat awe hynd

Reason
teaches us
the external
existence of
God.

Dens, from
Theos, means
one only
God.
[1 leaf 208,
back]

XXVIII.

And that
there must
be more than
one person
in the God-
head,

not only 2
persons, but
three.

Onchod and
manyhood
are both in
God.

The three
Persons of
the Trinity.

Power the
attribute of
the Father,
Wisdom of
the Son,
Love of the
Holy Spirit.

XXIX.

Three de-
grees of
Contempla-
tion.

[1 leaf 209]

The nature
of the Soul.

to wit, þat one swylke maner awe it to be in Godde þat es abouen
hym, þat es to say, þat in Godde es myghte, and of þat commes
his wysdomme, and of powere and wysedom bathe comes lufe.
And for-þi þat of þe fyrste personne commes þe toþer, and owte 4
of thayn bathe comes þe thyrd, ffor-thi calles he þe firste per-
sonne, Godde þe ffadir; þe toþer, Godde þe sonne; þe thirde,
Godde þe Haly Gaste. And for þat it womte to be thus in-manges
men, þat þe ffadir was mare ffebiH þan þe sonne for his elde, and 8
þe sonne mare vnwyse þan þe ffadir for his ȝouth; and for þat
a man sulde noghte wene þat it ware swa of Godde, tharefore es
powere appropirde to Godde þe ffadir, wysdom to Godde þe sonne.
And for-þi þat þis worde Gaste sownnes sumwate into fellenes, 12
ffor-þi es swetnes, lufe, and gudenes appropirde to þe Haly Gaste.
Oppon þis maner commes man firste to þe knaweynge of his
Godde, how he es *with*-owetten begymmynge, and whi he es called
Godde, ane in substance and thre in persones, and whi þe firste 16
persone es callede Godde þe ffadir; þe toþer, Godde þe sonne; þe
thyrd, Godde þe Haly Gaste; and whi powere es appropirde to
Godde þe ffadir, *and* wysdom to Godde þe sonne, and gudnes
to Godde þe Haly Gaste. In swylke manere saH þou knawe þi 20
Godde. The fyrste degre of contemplacion es, þat þe saule be
ledde agayne to þe selfe, and gedire it aH *with*-in þe selfe. The
toþer degre es, þat man see whate he es swa gelyrde to-gedire.
The thirde degre es, þat he lefte hym selfe abouen hym selfe, ¹and 24
payne hym for to luke one his Godde in his awen kynde. Bot
tiH selfe may he neuer mare comme, vn-tiH he hafe lerede to resayfe
ilke a bodyly ymagynacyone erthely and gastely, þat commes to his
awen herte, owþer of herynge, or of tasyng, or of sweloyng, or 28
of any oþer bodily wite, to refuse it and to defule it, þat it may
see the selfe swylke as it es *with*-owtten þe bodye. Tharefore,
dere ffrende, take gud hede how þe saule es wondirfuH in þe selfe,
and howe it es ane in þe kynde, and noghte forthi ȝit it duse 32
dyuerse thynges; ffor þe selfe, it sese þat at þou sese *with* thyn
eghne, heris *with* thyne eres, sweloves *with* thi mouthe, smelles
with þi nese, and al swa þat at þou touches *with* aH þi membris.
Thynke ȝit eftyrwarde, howe þi saule es grete, þat aH anely *with* 36

a thoghte it may comprehende heuen and erthe, and aȝ þat in
 thayn are, if þay were a hundreth falde grettere þan þay are or
 may be. When manes lyfe es grete, and swa nobiȝ þat na
 4 creature may vnderstande it perfytly, thane grete and nobiȝ es
 he þat swa nobiȝ thyng made of noghte. He es abouen aȝ
 thyng, and *with-in* aȝ thyng, and *with-owtten* aȝ thyng, and
 be-nethe aȝ thyng. He es abouen aȝ thyng, aȝ thyng gouer-
 8 nande; be-nethe aȝ thyng, berande aȝ thyng; *with-in* aȝ
 thyng, ffulfillande aȝ; *with-owtten* aȝ thyng, abowte-gangande
 aȝ. Swylke manere of *contemplacione* engendrys in man ffaste
 trouthe and sekire deuocyone. Eftir þis saȝ þou thynke howe
 12 þat he es large; ant þat may þou see one many maners. See at
 þe begynnynge howe þat he es large of erthely gude, how he
 gyfes his gudes als wele to þe iȝhe als to þe gude, in alle thynges
 þat þou sese in erthe. Sythen *afterwarde* see howe þat he es
 16 large for to fforgyffe; ffor if a mane hym ane hade doȝne aȝs
 mekiȝ iȝhe als aȝe þe men of þis werlde moghte doo, ȝitt sulde
 he be mare redy be þe hundrethe parte for to fforgyffe hym, þan
 þat caytife sulde bee for to aske of hym forgyfenes. Nowe, my
 20 dere ffrende, if þou lyfe *after* þis kennynge, þan saȝ þou lyfe
 honourably, and þat es þe fyrste parte of oure sermon þat I
 touchede at þe begynnynge; and eftir þat saȝ þou studye to lyffe
 lufely als to thyne euenerysten; and vntiȝ þat, saȝ þou sette aȝ
 24 hally þi myghte to lufe and for to be lufede. Thou saȝ lufe aȝ
 menze in Godde, þat es at say, anely in gudnes, and noghte for
 þaire fairenes of bodye for to lufe, ne for force, ne for na noȝer
 bodily vertu; ffor þay þat lufes in swylke manere, þay lufe noghte
 28 for Goddes sake; and for to lufe man in Godde, es na noȝer
 thyng bot for to lufe hym for any thyng þat may noghte be
 lufede *with-owtten* Godde, als for gudnes or for rightewysnes, or
 for sothefastenes. If we do gude, þane haue we na ffrende bot
 32 gude, ne nane enemy bot iȝ; and þarfore þase þat er gude, saȝ
 we lufe for-thi þat þay er gude; and þe ille saȝ we lufe for-thi þat
 þay may be gude. In þis manere lufe þou nathynge bot gudnes,
 sen þat þou lufes aȝ thynges for gudnes; and if þou wilt be
 36 lufede, schewe thi selfe lufely. Iȝe þou wilt be lufely, resayfe

Its power of thought.

The greatness of the Maker of the soul.

The bounty of God.

His great mercy.

XXX.

This knowledge is the way to live honourably, which was the first part of the Sermon.

Next you must study to live in love.

The way to
show true
love.

The way to
live meekly.
Two ways of
obtaining
meekness:

[1 leaf 209,
back]

First, from
knowing
ourselves;

Second, from
the example
of Christ.

These three
things, To
live hon-
ourably,
lovingly, and
meekly,
make up the
perfect life.

these thre wordes *with-owtten* forgetyng! Do þat at man
biddis þe or praies þe þat gude es; take þat at man gyffes þe
and gruche noghte; and þat at men will say þe, suffire it mekely,
and wrethe the noghte. If þou lyfe thus lelely, þan lyfes thou 4
lufely. Dere syster and frende, syen eftirwarde saß þou studye
for to lyffe mekely; and to þis saß þou ewn wit þat are twa
maners of mekenes. The tane *commes* of sothefastenes, and þe
toþer *commes* of charite. ¹ By þe firste may þou hafe knoweyng of 8
thi selfe, ffor thou may noghte in na manere of þis werlde see þi
selfe whate þou artte in sothefastenes, if þou be noghte mekyde.
The toþer manere of meknes may þou hafe, if thou thynke of þe
meknes of Ihesu Criste, how þat he mekid hym þat neuer dyde 12
syn; and swylke mekenes *commes* clenely of charyte. Now, my
dere syster and ffrende, wate þou whate it es to lyffe honourabili,
lufely, and mekely, and þat es to lyffe perfytly. Now oure swete
Lorde Ihesu Criste gyffe vs grace, swa Godde for to honour, and 16
oure euenecristen for to lufe, and oure selfe for to meke, þat we
may for oure honouryng be honourede, and for oure lufe be
lufede, and for oure mekenes be lyftede vp in-to þe heghe blysse
of heuen, þat he boghte vs to Ihesu *with* his swete blude and his 20
preciousse passion! Amen! *expliculum speculum sancti Edmundi*
cantuariensis Archiepiscopi. Dulce nomen domini nostri Ihesu
Christi sit benedictum in secula seculorum! Amen!

THE ABBEY OF THE HOLY GHOST.

[Thornton MS., leaf 271.]

III.

RELIGIO SANCTI SPIRITUS. RELIGIO MUNDA.

Off the abbaye of Saynte Spirite, that es in a place that es
 4 callede conseynce. A, dere brethir and systirs, I see þat
 many wable be in religyon, bot þay may noghte, owthir for
 pouerte, or for drede of thaire kyn, or for band of maryage; and
 for-thi I make here a buke of þe religeon of þe herte, þat es,
 of þe abbaye of the Holy Goste, that aH tho þat ne may
 8 noghte be bodyly in religyon, þat þay may be gostely. A,
 Ihesu, merey! whare may þis abbay beste be funded, and þis
 religione? Now certis, norwhare so wele als in a place þat es
 called conseynce; and who so wiH be besy to funde þis holy
 12 religyon; and þat may ilke gud cristyn man and woman do, þat
 wiH be besy þer-abowte. And at þe begynnynge, it es by-
 houely þat þe place of thi conscience be clensed elene of syn; to
 þe wilke clensynge, the Haly Goste saH sende two maydyns þat
 16 ere conande, the one es callede Rightwysnes, and þe toþer es
 called Luffe of Clennes. Thiese two saH cast fro þe conscience
 and fro þe herte, aH maner of fylthe of foule thoghtes and
 desyris. When þe place of þe conscience es wele clensed, than
 20 saH þe grownde be mad lange and depe; and thies two maydenes
 saH be made¹; þe one es callede Mekeness, þat saH make þe
 grownde depe thorowe lowlynes of hir selfe; the toþer es callede
 Pouerte, þat makis it large and wyde abowne, þat castis ouer ylke
 24 a halfe þe erthe owte, þat es to say, alle erthely lustes and worldely
 thoghtes ferre fro þe herte, þat if þay hafe erthely gudis with luffe
 þay for-gete þaynd for þe tym, and castis no lufe to þand nor hase
 noghte, ne settis noghte for þat tyme þaire hertes no thyng
 28 one þand. And thies ere callede pure in spyrite, of whan God
 spekes in þe Gospelle, and sayse þat 'thaires es þe kyngdom of
 heuen' be thies wordes, *Beati pauperes spiritu, quoniam ipsorum*

Because many are hindered from actually taking religious vows, the writer will make a book of the religion of the heart.

The Abbey of the Holy Ghost founded in a place called Conscience.

The Maidens that cleanse the place are Righteousness and Purity.

[1 ? makers]
Meekness and Poverty prepare the ground.

They make folk pure in spirit.

The Abbey
is built on a
good river,
The River of
Tears.

[1 leaf 271,
back]

[2 MS. Ioti-
ficat]

The walls
are raised by
Obedience
and Mercy.

(Deeds of
charity are
stones of our
house in
heaven.)

[3 MS. made
his made his]

[4 MS. of of]

The Love of
God and
right Faith
are the
cement.

Patience and
Strength
shall raise
the pillars.

est regnum celorum. Blyssed es þan þat religyon þat es fundide
in pouerte and in meknes. This es agaynes many religious
þat are couetous and prowde. This abbaye also saß be sett on
a gud reuer, and þat saß be þe reuer of teres. For swylke 4
abbayes þat ere sett one swylke gude ryuers, þay are wele at ese,
and þe more dylecyous duellyng es þer. ¹One swylke a reuer
was Mary Mawdelayne fowndide, ffor-thy grace and rechesse
come aß to hir wiß, and for-thi sayde Dauid thus, *fluminis* 8
*impetus letificat*² *ciuitatem*, þat es to saye, ‘the gude reuer mase þe
cete lykande,’ for it es cleue, sekyr, and ryche of aß gude mar-
chandyse. And so þe reuer of teris clenses Goddis cete, þat es
mannes saule, þat es Goddes cete. And also þe holy man sayse 12
of fylthe of synn, þat it brynges owte þe riches of vertus and of
alle gude thewes. And when þis grownde es made, þan saß come
a dameselle, Bowssomes, on þe tone halfe, and dameselle Misere-
corde one þe toþer halfe, for to rayse þe walles one heghte, and 16
to make þam stalwerthe, *with* a fre hert largely gyfande to þe
pure, and to þan þat myster hase; ffor when we do any gud
werkes of charite thorow þe grace of Gode, als ofte sythis als
we þam do in þe lufe and *the* lounge of God, and in gud entent, 20
als many gud stonys we laye one owre howssynge in þe blysse of
heuen, festenande to-gedir *with* þe lufe of Gode and oure euen
crysten). We rede þat Salomon made his³ howssynge of grete
precyouse stones. Thiese precyous stones are almos-dedis and 24
werkes of mercy, and holy werkes þat saß be bownden to-gedir
with qwyke lyme of⁴ lufe and stedfaste by-leue; and for-thi sayse
Dauid, *Omnia opera eius in fide*, þat es to saye, ‘alle his werkes
be done in stedfaste by-leue’; and als a walle maye not laste 28
with-owtten symment, or more, also no werkes þat we wyrke are
noghte worthe to God, nor spedfuß tiß oure sawles, bot þay be
done in the lufe of God and in trewe by-leue; ffor alle þat þe ✓
synfuß dose, aße es loste. Sythen dameselle Sufferance and 32
damesch Forte saß rayse þe pelars, and vndirsett þan so strangly
þat no wynde of wordes, angre of stryffe, fleschely nor gastely,
sowre ne swete, caste þan downe. A, dere brethir and systers,
gitt by-houys þe cloystyre be made one foure corners, and it 36

es callede 'cloyster' for it closys and steskys, and warely saH be
lokkede. My dere breþer and systyrs, wylike of 3ow as wiH halde
this gastely religyon, *and* be in ryste of sawle *and* in swetnes of
4 hert, halde þe *with-in* þe cloyster; and so sparre þou þe 3ates, and
so warely kepe þou þe wardes of þi cloyster, þat no noþer fand-
ynges nor euyHe styrrynges hafe in-gate in the. *and* make *ther* thy
sylence; ¹and [no] for to [fonde] the², or styrrre the to synn, steke
8 thyn eghne fro fowle syghtes, thyn heres fro foule herynges, thy
monthe fra foule speche, and thyn herte fra foule thoghtes.
Scrifte saH [make] thi chapitir, *Predicacion* saH make thi fra-
tour, *Oracion* saH make thi chapelHe, *Contemplacione* saH make
12 thi dortoure, þat saH be raysede one heghte *with* heghe 3ernynge,
and *with* lufe qwykkynyng to Gode, and þat saH be owte ofe
worldly noyse and of worldly angyrse, and besynes, als fere furthe
als þou may for þe tynd thorow *grace* for þe tynd of *prayer*e.
16 *Contemplacion* es a deuote rysyng of herte, *with* hymnyng lufe
to God to do wele; and in his delites, joyes his saule, and somdele
ressayues of that swetnes þat Goddis chosen childir saH hafe in
heuen. Rewfulnes saH make the fermorye, *Deuocion* saH make þe
20 celere, *Meditacion* saH make the gernere; and when aH þe howses
bene made, þan be-houes þe Holy Gaste ordeyne þe couent of
grace and of vertu; and þan saH þe Holy Gaste þat þis religyone
es of, bee warden and visiture, the whilke God þe Fadir funded
24 thorow his powere, ffor þus saise Dauide, *fundauit eam altissimus*,
and this es to saye, 'the heghe Gode þe Fadyr ffunlide this rele-
gyone.' The Son thurgh his wysedom þan ordayne it, als Sayne
Paulle witnes it, *Que adeo³ ordinata sunt*, þat es at saye, 'aHe þat es
28 of God, the Sone it rewlis *and* ordaynes.' The Holy Gaste 3emys
it and vesettes it, and þat saye [we] in holy kyrke when we saye
þis, *Veni Creator Spiritus, with Qui paraclitis diceris*, þat es for
to saye, 'come þou God þe Haly Gaste; and thyne þou vesete, and
32 fulliH þan *with* grace!' And than the gude lady Charite, als scho
þat es most worthy by-fore alle oþer, saH be abbas of this sely
abbaye. And also als þay þat are in relegyone saH do no thyng,

There must
be a Cloister
to keep from
evil.

[1 leaf 272]

Shrift shall
make the
Chapter-
house;
Preaching,
the Fratour;
Prayer, the
Chapel;
Contempla-
tion, the
Dormitory.

Pity, the
Infirmary;
Devotion,
the Cellar;
Meditation
the Store-
house.

The Holy
Ghost shall
rule the con-
uent, and be
its Warden
and Visitor.

[3 ? ab eo]

Charity shall
be the Lady
Abbess.

² There is some confusion in this sentence from the omission of one or more words. Is it, 'And in order not to tempt thee, or &c.'?

Nothing
must be
done in the
Abbey with-
out the leave
of Charity.

How few
now obey
Her!

[leaf 272,
back]

Wisdom
shall be the
Prioress.

Meekness,
the Sub-
Prioress.

Blessed are
they who
keep the
hests of
Charity,
Wisdom, and
Meekness.

ne saye thyng, ne gange in-to no stede, ne take no gyfte, *with-*
owtten leue of þe abbasse. Also gastely saß none of swylke
thyngys be done *with-owtten* leue of charite, ffor thus commandes
Sayne Paule, *Omnia vestra in caritate sunt*, þat es what so ȝe do 4
or saye or thynke *with* herte, alle ȝe mon do in charite. A, dere
breþer and systirs, whate here es harde comandement! bot it es
noghte fuß ih to oure sawles þat oure thoughtes *and* oure wordes
and oure werkes be onely done for lufe. Wayleawaye! if I 8
durste saye! for many are in religione, bot to fewe relegions þat
þay ne done þe comandment of saynte Paule, or þe concele of þe
gud lady Charite þat es abbesse of this cely releyyon. And for-
thi þay lose mekiß tyn, and losses þaire mede, and ekes thaire 12
payne gretly, bot if þay amende þam. Wherefore, leue breþer
and systirs, bese *en* more wakire and warre: and in aß ȝoure
werkes thynke depely, þat whate so ȝe doo, be it done in þe lufe
of Gode, and for þe lufe of þe lady Wysdome þat saß be prioresse, 16
for scho es worthi, *nam prior omnium erud[ur]ar[um] est sapi-*
encia, þat es, ‘alþer-firste es Wysdome made,’ and thurgh þe hure
and þe concele of þis prioresse saß we do alle þat we do: and this
sayse Dauid, *Omnia in sapientia fecisti*, þat es at saye, ‘alle þat 20
þou hase made, þou hase made wysely.’ The gud lady Meknes
þat aye clyke makis hir selfe lowly and vudir alle oþer, saß be
supp[ri]oresse: hir saß ȝe honoure and wircþipe *with* buxomnes.
A Ihesu! blyssede þat abbaye, and cely es þat religione, þat hase 24
so haly aue abbas as Charyte, a prioresse as Wysdome, a sup-
p[ri]oresse as Mekenes! A, dere breþer and systirs, blyssede and
cely are þay, þat es to saye, those saules are cely, þat haldis þe
comandment of þe abbas lady Charite, and þe techynge of þe 28
p[ri]ores lady Wysdome, and the concele of þe supp[ri]oresse lady
Mekenes: ffor who-so es bouxome to thir thre ladyse, and þaire
lyffe rewlis attir þaire techynge, the ffadir, the Sone, the Holy
Goste, þam saß comfurthe *with* many gostely joyes, and þam 32
helpe and socoure in alle fandinges, in angirs, þat þay ne be
noghte ouercomen; þam thare drede no wrenkis ne no wylis of
the fende; for why, God es *with* þam, and standis aye by þam als
a trewe kepere *and* a strange. and for þi says Dauid thus, 36

Dominus protector vite mee, a quo trepidabo? als if he sayd
‘God es my champyone staleworthe and trewe, þat for me, þat
es so wayke and so vnmightfuþ, agaynes myn enemyse laise
4 vndir-tane for to fyghte : whame thare me¹ þan drede? now trewly
righte none!’ We rede in a buke of Danyele þat a myghtfuþ
was þat men callede Nabogodhonosore, þat sett in Rome thre
men þat solde do *and* ordayne and stabyþ, als baylyes, alle þe
8 rewme, so þat þe kyng herde no noyse, ne no playnte, bot þat he
myghte be in pese, *and* in joye, *and* in ryste in his rewme. And
righte so þe rewme of þe sawle þat thiese thre baylyes are in, and
þe religione þat thies thre prelates are in, þat es, Charite, Wyse-
12 dome and Mekenes, thare es pese, ryste, and lykyng in saule,
and comforth in lyfe. Damesle Discrecyone, þat es witty and
be fuþ ware, saþ be tresorere ; scho saþ haue in hir kepyng alle,
and ²zernely luke þat aþ go wele. Orysonesalle be chaunterese,
16 þat with hertly prayers saþ trauele daye *and* nyghte. and whate
Orysones, þe holy man sayse, *Oracio est Deo sacrificium,*
angelis solacium, diabolo tormentum, þat es to saye, ‘Orysones
a louely sacrafice to God, solase and lykyng to angels, and
20 turment to þe fende.’ It witnes in the lyfe of Saynte Barthil-
mewe þat it es turment to þe fende, for þe fende cryede to hym
and sayde, *Bartholomee increpant me oraciones tue,* þat es to
saye, ‘Bartilmew, thi prayers byrns me.’ And þat es lykyng to
24 angels, Saynte Bartilmew wytnes it, and sayse, ‘when we praye
with deuocyone of hert, the angels standis by-fore daunsesande
and prayeande, and beris oure prayers vp, and a present of þan
to þe fladir of heuen.’ þe whilke prayers oure Lorde com-
28 mandes to wryte in þe buke of lyfe, þat es sacrafyce to God : this
are of þan þat hym moste payes, and for-thi he askes vs it *per*
he sayse thus, *Sacrificium laudis honorificabis me,* þat es to saye,
‘3e salle wyrcþipe with sacrifice of louyng.’ Iubilacio hir
32 felowe saþ helpe : and, what Iubilacion es, a seynt it telles, and
sayse þat ‘jubylacion es a grete joye þat es consayuede in teris,
thorow byrmande luffe of spirite,’ þat may noghte be in aþ
schewede, no in alle hyde, als it fallis somtyme of tho þat God
36 hertly lufes, þere efter þat þay haue bene in prayere and in ory-

[1 MS. thare
me thare me]

Discretion
shall be the
abbey's
Treasurer.

[2 leaf 273]

Orison, its
Chauntress.

Jubilacion,
the helper
of the
Chauntress.

Devotion,
the Cel-
laress.

Penance, the
Cook.

[A leaf 273,
back]

Temperance,
the Waiter.

Sobriety,
the Reader.

Pity, the
Butler.
Mercy, the
Almoner.

Dread, the
Portress.

Honesty, the
Mistress of
the Novices.

Courtesy,
the receiver
of the guests,

sone, þay are so lyghte *and* so lykande in God, þat whare so þay go, þer hertes synges murnynge songes of lufe-longynge to þaire lefe, þat þay 3erne *with* armys of lufe semly to falde, and *with* gastely mourny[n]ge of his gudnes swetly to kysse, and 3it 4
vmwhile so depely, þat wordis þam wantis, for luf-longynge so ferforthe rauesches thorow hertis, þat somtyn þay ne wote noghte whate þay do. Deuocione es celesse, þat kepis þe wyues, bothe þe white and þe rede, *with* depe vmbythynkynges 8
of þe gudnes of God, *and* of þe paynnes *and* of þe anguyse þat he tholed, and of the joyes *and* þe delytes of paradyse þat he hase ordayned to his chosen. Penanee saff be kychynnere, þat *with* grete besynes trayuehs daye *and* nyghte for to plesse aHe, 12
and ofte swetis *with* bitter teris for angyre of hir synnes. Scho makes gud metis, þat es many bitter sorowes alle for hir gyltez, and 1 theys metis fedis þe saule, bot scho sparis hir selfe thorow abstynence, and etys bot littiH, ffor do scho neuer so mekiH ne so 16
mony folde of gud werkes, ay semys scho hir selfe vnworthy and synfuH. Atempérance seruede in the fratur, þat scho to ylkone so lukes þat mesure be ouer alle, þat none ouer mekiH nere ouer lyttiH ete ne drynke. Sobirnes redis at the borde the lyues of 20
the haly fladirs, and synges and reherces whate lyfe þat þay lede for to take gud ensampiHe to do als þay dyd, and þere-thorowe slyke mede to wynd als þay now hafe. Pete es spensere, þat dose seruense to gud aH þat scho maye. And Mercy hir syster saff be amby- 24
nowre, þat gyffes to aHe, and noghte kane kepe to hir selfe. The lady Drede es portere, þat kepis besyly þe cloyster of þe herte *and* of þe conscience, þat chases owte alle vnthewes, and calles in alle gud vertus, *and* so speres þe 3atis of þe cloyster *and* þe wyn- 28
dows, þat none evyHe hafe none ingate to þe herte, thorowe þe 3atis of þe mouthe, ne thorowe þe wyndows of þe eghne, nere of þe eris. Honeste es maystresse of þe nouyee, and teches þam alle curtasye, how þay saff speke and gange, and sytt and stande, and 32
how þay saff bere þam *with*-owtten and *with*-in; howe to God, how to man, so þat alle þat þam sese, of þam may take ensampiH of alle gudnes, and alle gud thewes. Dameselle Curtasye saff be hostelere; *and* þat þay comande *and* byddes, þat scho saff þam 36

- resafe hendely, so þat ylke one may speke of hir; and for-thi þat
 lowþer saH be by þam one emange the gester,—flor it myghte
 fille þat damesele Curtasye solde be oure bakle a *ouer* hardy,—
 4 for-thi saH scho hafe a felawe damesele Symplese; for þay two
 algede to-gedir thorowe felawehipe are sekyre and semande, for
 þe tone *with-owtten* þe toþer vnwhile es littiH worthe; flor ouer
 grete symplesse may make of þe symple a sott, or ouer nyce, and
 8 ouer grete curtasye may be somewhile oþer to lyghte chere or to
 gade, or ouer balde for to paye þe gester; bot fayre and wele,
and with-owtten fandynge of blame, may þay do þaire offece
 bith to-gedir. Damesele Resone saH be *paruerere*,¹ flor scho
 12 saH ordayne *with-in and with-owtten* so skilfully, þat þere ne
 be no defaute. Damesele Lewte saH be fermoresse, þat saH
 trauelle abowte *and* besely *serue* þe seke, and for-þi sen þat in þe
 fermory of this religyon are moo seke þam hole, mo febyH þam
 16 wighte, and es ouer grete trauelle to *serue* þam alle hyr one,
 2 flor-thi saH scho hafe a felawe, damesele Largesse, þat saH see
 fuH wele to ylkone after þat þam nedis. Damesele Conande
 and Wyse, þat es callede Meditacyone, or Poleschesy, es garnere :
 20 scho saH gedyre and sembyH gude whete and oþer gud cornes
 to-gedir, and þat fully, *with* grete plente, thorow *the* whilke alle
 þe gud ladyse of þe howse may hafe þaire sustenance. Medita-
 cion es in gud thoughtes of God, *and* of his werkes, and of his
 24 wordes, and of his creaturs, and of his paymens³ þat he tholed,
 and of his grete lufe þat he had and hase to þam for whayn he
 tholed. This garnere had þe gud kyng Dauid : *forthi* was he
 ay riche *and* in plente, and for-thi he sayse in þe psaltire, *In*
 28 *omnibus operibus tuis meditabor die ac nocte*, þat es to saye,
 ‘Lorde, in thi lawe I thyne nyghte and daye.’ This es be-gyn-
 nyng of aH perfeccion. Than when man settis and stabyHs
 his herte in depe thyngynge on God *and* on his werkes, flor ofte
 32 es better a gud thoughte in haly meditacyon þan many wordes
 sayd in prayere, flor þe holy thoughtes in meditacion cryes in
 Goddes eris, ofte it falles *that the* herte es so ouer-tane and so
 raueschede in holy meditacyon *that* it wote noghte what it dose,
 36 heris, nor sayse or seys so depely es *the* herte festenede in God

with Sim-
plicity to
aid her.

Reason the
Purveyor.

[¹ So in MS.]

Loyalty
shall attend
to the
hospital
and nurse
the sick.

[² leaf 274]

Largess shall
help her.

Meditation
shall be
the store-
keeper.

(She is in
thought of
God and His
works.)

[³ So in MS.
for *paymes*]

How in
Meditation
men cry to
God.

and in his werkes, *that* wordis hym wanttis ; and *the* stillere *that* he es in slyke meditacion), the luddere he cryes in Goddis eris, and *per*-fore sayd Dauid thus, *Quoniam tacui dum clamarem tota die*, as if he sayd, ‘ Lorde ! lo here the whihs myn) herte was in depe 4 thoughtes, in the and of thi werkes. it cryed one the in hoy medytacyons, and was styHe as beynge domme.’ And *per* sayse þe glose, the grete cryes þat we crye to God þan, are oure grete desyres and oure grete 3ernynges. And this sayse Saynre 8 Denyse, þat sayse, ‘ When þe herte es lyfte and raueschede to þe lufe of God *with* gelouse 3ernynges, he ne may sownde *with* worde þat þe herte thynkis.’ This holy Meditacione þat es þe gernare þat kepis 3erely þe whete þat es rede *with*-owte and 12 white *with*-in), þat hase þe syde clouen), of þe whilke men mase gud brede, þat es called Ihesu Criste, þat *with*-owtten) was rede of hisn awen) blode, and whitte *with*-in) thorow his awen) mekenes and clennes of lyfe, and hade ¹his syde clouen) *with* a spere. 16 This es þe brede þat we ressayue and etis in þe sacrament of þe altyr. And wele þou weite þat the germar saH be a-bownd þe schare, also saH be meditacion) be-fore deuocion) ; and for-thi Meditacion) saH be gernare, Deuocion) celerrere, and Pete pene- 20 tancere². Of these thre sayse þe profete Dauide, *A fructu frumenti³ vini et olei sui multiplicati sunt*, þat es at saye, ‘ of the fruyte of þe whete and wyne and oyle, þay ere fulfillede.’ In þe alde lawe in many stedis Gode takis to his chosenn) these thre. 24 ‘ Serue me, he sayse, wele, *and* I saH gyffe 3owe plente of whete and wyne *and* oyle.’ Plente of whete, es hertly to thynke one þe croyce, and euer haffe þe passyon) of Ihesu Crist hertly in mynde : This es Meditacion). Plente of wyne, þat es þe weHe of teres, 28 wele for to wepe : this es Deuocion). Plente of oyle, þat es for to hafe delyte and sauoyre in God ; and this es comforthe ; for þe oyle gyffes odoure to metis, and lyghtes in þe kyrke, and byrnys in the lampe. Also when) Goddis seruandes hase depely thoghte 32 *with* schire herte on Gode, *and* on his werkes, *with* lufe-longynge to þam), þan) hase God pete of þam), and sendis þam) petance of

Meditation
is the
Abbey's
Granary, -
where the
red and
white bread,
Christ, is
kept.

[1 leaf 274,
back]

Devotion is
the Abbey's
Cellarer,
Pite, the
Pittancer.

[3 MS. fru-
mentis]

The wheat,
wine, and oil
of the Abbey.

² So in MS. ; but ?*pittancere*, i. e. the officer who served out the rations. The Prioress had charge of the discipline.

comforthe and of gastely joye ; and this gyffes hym at þe be-gyn-
 nyngē meditaciōn, and þis es þe whete þat God hyghttes vs, and
 deuoyone þat men consaynes in medytaeyōn. Than sendis God
 4 sone after þe wyne, þat es plente of teris, and after, þe wyne
 of swete teris ; than sendys he þe oyle of consolaciōn, *that* gyffes
 þam saunour, *and* lyghtnes his knaweliggyngē, and schewes to
 þam of his heuenly priuatyse, þat es hide fro þam þat folowes
 8 fleschely desyris, and gyffes þam selfe aHe to þe wysedome of þe
 worlde and his fantasyse, and so enflawmes þam with þe blysse of
 his lufe þat þay taste somedelle *and* fele how swete he es, how
 gud he es, how luffande he es ; bot noghte aHe fully. I wote
 2 wele þat none may fele it fully bot if his herte solde bryste for
 lykyngē of joye. Sayne Austyne telles of a preste þat, when he
 herde any thyngē of God þat lykyngē ware in, he wold be so
 raueschede in joye þat he wakde fah downe and lygge als he ware
 16 dede. And also in þat tyme if men layde byrmande fyre to his
 flesche nakide, he felid it no more þan dose a dede corse. Sayne
 Bernarde spekes of þe wordis of Iob, *per* he sayse, *Abscondit*
lucem in manibus, þat es as at say, ‘God hase lyghte hyde in his
 20 handis.’ þou wote wele he þat hase a candiH lyghte by-twene
 his handis, he may hyde it *and* schewe it at his owenn wiH.
 So dose oure Lorde to his chosen. When he wiH, he opynis
 his handes, and lyghtenes þam with heuenly gladnes ; and when
 24 he wiH, he elosis his handis, and withdrawes þe lykyngē *and* þe
 comforthe fro þam. He wiHte noghte þat þay fele it fully aye,
 bot here he gyffes þam as for to taste *and* saunour somedele how
 swete he es, how gud he es, als Daniel sayse, *Gustate et uide*te *quam*
 28 *suaui*s est Dominus, als if God sayd to vs, ‘be þis comforthe and
 this lykyngē þat þou þis schorte tyn hase of me, þou may taste
and fele how swete, how gude I ame to my chosyn in my blysse
 in þe werlde with-owtten ende’ ; and þus he dose for to drawe vs
 32 fro werldly besynes, and þe lykyngē *per*-of, and for to enflawme
 oure hertes with lufe-3ernynges, flor to wyn and to hafe þe
 lykyngē of þat joye, aHe at þe fuh in body and saule, with hym
 for to be *eu*er more with-owtten ende. A dameselle wyse *and*
 36 wele taghte, þat men calles Celosye, þat es ay wakyre and besy

God gives us
 the Wheat of
 Meditation,
 the Wine
 of Tears,
 and the Oil
 of Conso-
 lation.

Saint
 Austyn's
 story of a
 priest.

[1 leaf 275]

Saint Ber-
 nard on the
 light of God.

Taste and see
 how sweet
 the Lord is.

Jealousy
 shall be
 Time-
 keeper.

Clocks for
workers and
merchants.

Before the
clock strikes,
God's serv-
ants weep
and pray.

[1 leaf 275,
back]

Blessed are
they.

Four Evil
Damsels
introduced
into the
Abbey—
Envy, Pride,
Grumbling,
Evil-think-
ing.

euerylyke wele for to do, saH kepe þe orloge, and saH wakkyn þe
oper ladyse, and make þam arely to ryse and go þe wylllycere to
þaire seruysse. þer es orloges in towne þat wakyns men to ryse
to bodily trauayle, and þat es þe seke; and þer es orloges in þe 4
cete þat wakynnes þe marchauntes to wende a-bowte þaire mar-
chandyece þat es þe wynde þat blawes daye. And þer es orloges
in relegione of contemplacion. And this es of this holy rele-
gyone þat es fundede of þe Haly Gaste, and þis es Jelosy, and 8
this es sauoyre of perfeccion. And ofte it falles in relegion,
be-for þat þe orloge falles or any belles rynges, Goddes gostely
seruandes are lange wakenede be-for, and hase wepede by-for
God, and hase waschen þam with þaire teris, and þaire spyrit 12
hase ¹vesete with deuote prayers and gastely comforthe. And
why rose þay so arely and so tymly? Witterly, for þe orloge of
lufe and damesele Ielosye had wakened þam be-for þe tyme
þat þe handmayde orloge felle. A, dere brother and syster, sely 16
ar tho sawles þat þe lufe of God and longyng tiH him wakyns,
and slomers noghte no slepis noghte in þe slowthe of fleschly
lustes! flor-thi he sayse in Canticis, *Ecce dormio et cor meum*
rigelat, þat es at saye, 'when I slepe bodily, my flesche for to ese 20
and ryste, my herte es ay wakyre in gelosy and in lufe 3ernyng
to Gode.' That saule þat þus wakes to God, me thyнке hole
conseyence þat werkly men thyнке, and þat es this, *Ieo ay le*
quer a leche rauayle par amours, þat es at saye, 'My herte es 24
styrte fro me, wakened with lufe.' Whate es this þat mase þe
herte fro þe flesche to wake, and for þat es it as it were fremde
to hym? Wittirly, jeloussye with lufe, teres, and murnyng, with
lufe-longyng consayuede in deuote vprysyng of herte. When 28
this abbaye was alle wele ordaynede, and Goddes wiH seruede in
ryste, and in lykyng, and in pese of saule, than come a tyrante
of þe lande thorowe his powere, and did in this holy abbaye
ffoure doghtyrs þat he hade, þat were lothely and of euyH maners, 32
þat þe fende was fadir of thiese doghtirs. þe firste þer-of, þis
foule barne-tyme highte Envy; the toþer highte Pride; the
thirde highte Gruchyng; the ferthe highte ffalse Demyng of
oper. Thiese foure doghetirs þan hase þe tyraunt, þe deueH of 36

- helle, for eygh with *and* malese, done in this holy abbaye, and
 pay with paire foule vneclennes þe couent hase greuede and
 harmede, so þat þay no riste ne no pete¹ may hafe, nyghte nor
 4 daye, nor lykyng in saule; and when the gud lady Charite saw
 this þat was abbas, and the lady Wysdome þat was prioeresse,
 and the lady Mekenes supprioeresse, and þe toper gude ladyse of
 this holy abbaye, that the holy abbaye was in poynte for to
 8 worthe to noghte thorowe þe wykkydnes ²of thir foure, than
 range the chapetour belle, and gedirde þam aH to-gedyr, and
 asked concele whate was beste to do; and than lady Dyscre-
 cyon þam conceelde þat þay solde alle falle in prayere to þe
 12 Holy Goste, þat of this abbay es vesetour, þat he haste hym for
 to come, as þay grete myster hade, thare for to help and vesete
 with his grace. And þay aH at hire consaile with grete deu-
 cyon of herte vn-to hym songe alle with a swete steuen, *Veni*
 16 *Creator Spiritus!* And also sone þe Holy Goste come at paire
 desyrng, and þam comforthede with his grace, and chasede
 owte þe fowle wyghtes, þose lothely fendis doghetirs, and elenesede
 þe abbaye of aH þe fylthe, and ordayned it and restorede better
 20 þam it was by-fore. Now I pray 3ow aH in charite of God, þat
 aH þa þat of this relegion redis or heris, þat þay be bouxome
 with aH paire myghte, and suffire þat þe gud ladys be-fore
 namede do paire offece ilke daye gastely with-in paire hertes.
 24 And luke ylkone wysely þat he ne do no trispase agayne þe
 rewle ne þe obedyence of þis relegion, and of þase lufe frayners,
 and if thorow vnhape faHe þat any of thiese foure fendis
 doghetirs seke one any wyse any ingate for to hafe, with-in
 28 3oure hertis for to dueHe, or ingate hase womme and with 3ow
 duellis, do so, after þe conceHe of þe lady Discrecion, and gyffe
 3ow to denocion with hertly prayers, in hope of Goddes helpe
 and of his socoure, and 3e saH be delyuerde thurgh þe mercy of
 32 oure Lord Ihesu Criste there. Blyssede mot he be with-owtten
 ende! Amen!

The mischief
the evil
Damsels did.
[¹ So, but
read 'peece,']

[² leaf 276]

The counsel
of Lady Dis-
cretion: send
for the Holy
Ghost.

The Visitor
of the Abbey
expels
the evil
Damsels.

I pray you
all, let
Charity,
Wisdom and
Meekness
work daily
in your
hearts,

that ye may
be free thro'
the mercy of
Christ.

Explicit Relegio Sancti Spiritus. Amen.

RELIGIOUS POEM

BY

WILLIAM OF NASSINGTON.

IV.

[leaf 189]

Incipit tractatus Willelmi Nassyngton, quondam aduocati curie
Eboraci, de Trinitate et Vnitate, cum declaracione operum Dei, et
de passione Domini nostri Ihesu Christi, &c.

Thanks-
giving to the
adorable
Trinity.

A Lorde God of myghtes maste,
Fader, and Son, and Haly Gaste!
ffader, for *thou* erte almyghtty;
Son, for *thow* ert aH-wytty;
Haly Gaste, for *thow* aH wyH,
That gude is, and na thyng e yH.

4

The nature
of God.

A Gode and ane Lorde yn threhede,
Ande thre persons yn anehede.
Thus was *thow* aye and euere saH be,
Thre yn ane, ande ane yn thre.
And begynnyng ande end of aH thatt is,
Ande þat euere was bathe mare *and* lesse.

8

12

Eternal,

Begynnyng, *with-oute*n begynnyng,
Ande ende, *with-oute*n endyng.
Thatt be-for any thyng wer wroghtt,
Or any begynnyng was, or oghtt;
Ande befor aH tymes Gode was *thow*,

16

almighty,
alwise,
[leaf 189,
back]

And allmyghtty *and* wysse, as þou ert now.
Thy myght *and* thy witt of thy selfe whas tane,
For neuer God was bo[t] *thou* ane.

20

And aHs þou was Gode ay suthelaste,	
Swa saH <i>thi</i> Godhede euer mare laste.	everlasting.
And alls þou begaH aH þat euer was,	
Swa saH þou ende aH þat saH passe.	24
Louede and blyssede ay mote þou be,	
And <i>with</i> aH my herte I thanke the,	I thank thee for Thy works
Of aH þat þou has done and wroghte,	
fira þe firste tyme þat þou began oghte,	28
ffor me and for aH man-kynde ;	for men.
Wharefore vs aghte ay haue þe <i>in</i> mynde,	
And loue the for þou has done to mane,	
Als I here thurgh þi <i>grace</i> reherse cane.	32
fyrste, heuene <i>and</i> erthi for man þou made,	By God all things were made :—
<i>And</i> aH þis werlde here wyd <i>and</i> brade,	
And al thyng þat es þer-in ;	
For <i>with</i> -owtten the es noghte bot synn,	36
The wilke was neuer thurgh the wroghte,	
þer-for in haly writt es synn called noghte.	
Heuen þou made whare þou duelles,	Heaven,
For oure endles woHny[n]ge <i>with</i> angels.	40
And þe werlde owre suget here to be,	earth,
To serue vs þat we þare-in serue þe.	
The firmament þou made mouande,	
To noresche aH thyng þare-vndire lyfande,	44
And the sonne to schede þe day fra þe nyght.	sun, moon, and stars.
<i>And</i> þe mone <i>and</i> þe sternes to tak þaire lyghte.	
Of the sonne for to schyne one nyghte clere,	
In takynyng <i>that</i> we saH reschaife here	48
The lighte of <i>grace</i> þat gastely gifte es,	
Of þe þat es sonne of ryghtwisnes.	
The mone lyghte thow made to waxe <i>and</i> wane,	
AH semes þat ensample þer-by es tane,	52
Of owre lyfe þat passes here soHe,	The Moon is a type of our life.
<i>And</i> waxes <i>and</i> wanes als lyghte of the moHe.	
The sternes þou made on þe sky standande,	
<i>And</i> the planettes in þeire course passande,	56

The 4 Ele-
ments,

and all
Creatures,

are for our
profit and
blessing.

Some things
have life,
some are
without life.

Man shares
being with
stones,
feeling with
animals,

reason with
angels.

ffor ensaumple til vs to knawe *and* se,
How we sulde liffe here in ilke a degre.
The foure elementes þou mad sere,
To sustayne oure bodyly kynde here, 60
And aH *oper* creatoures als was thi wiH,
In sere kyndes þou made for certayn skyH.
Of wilke som are noyeand tiH vs kyndly,
And som are profytable and esye ; 64
And aH are they for owre profet wroghte,
Bathe they þat noyes, *and* þat noyes noghte.
The noyeand þou made vs for to chasty,
And to clense vs here of owre foly, 68
And to make vs to knawe *and* se
How febiH *and* how frele are we.
The vnoyeand to sustayne vs *and* fede,
And to helpe vs *and* ese vs in owre nede. 72
Thy creatours are ay-whare in sere stede,
Of whilke som are qwyke *and* som are dede.
ffor som semes noghte bot als dede thynges,
Als stanes þat has noghte bot beyng, 76
Som, als gryse *and* treez þat men sese spryng,
Has beyng *and* lifyng, bot na felyng.
Som, als bestes þat crepis *and* rymys,
And als foghles with fethirs, *and* fischie with fynnes, 80
Hase bathe beyng, lyffying, *and* felyng,
Bot na witte ne skyH of demyng.
Som, als men *and* angeHs, has thurghe the
And thurghe þi myghte, beyng *and* lifyng fre, 84
And feling bath of gude and iH,
And discrecyone of witte and skyHe.
Thus has man beyng, als men sese,
With stanes, *and* lyfe with grysse *and* treez, 88
And felyng with bestez of sere kynde,
And with angells skiH *and* mynde.
Thus walde þou, are þou oghte be-gane,
þat somewhat of ylke creatoure hade man. 92

- Mane thou made maste dyng creatoure,
And maste semly of schape *and* of stature,
 Of aH *oper* creatours mare or lesse ;
 For þou mad hym affire thyn owen liknesse, 96
 And gafe hym lordechipe *and* powere
 Abowen aH *oper* vnskillwise creatures sere ;
 And to rewle hym *with* witte *and* skyH,
 And for to knawe bathe gud *and* iH. 100
 Wherefore gret lufe to man þou kide,
 When þou this fore man ordaynede *and* dide ;
 It semes þou hade gret lufe tyH man,
 Be-fore are þou oghte begane. 104
 Lorde, I am man for whaym þou dide thus,
 And þat man es ilke man *and* woman of vs,
 And als wele aH þis þou did for me,
 Als for ilk man or woman þat are made thurgh the. 108
 And for-thy þat I am þat man,
 For whayn þou al thyng be-gane,
 I awe thurgh the ryghte the to lufe ay,
 And to loue the bathe nyghte *and* daye ; 112
 And to wirchipe the *with* saule *and* body,
 Righte als þou had done aH-anely.
 Lord Gode Almyghtty ! 3it thanke I the,
 That mekiH mare walde doo for me, 116
 And aH for man-kynd for thy gudnes,
 And thy mercy þat tiH vs ay redy es ;
 That fra heuen til erthe down wakle com,
 To brynge vs here owt of thraledom, 120
 And of þe fendis dawngere that we ware in,
 Thurgh the oure foremaste fadire syn.
 Lorde ! mekyH þou mekede the for owre sake,
 þat come fra so heghe, oure kynde to take ; 124
 And vouchede-safe swa lawe to lighte,
 þat swa heghe a lorde es of grett myghte.
 Bot lufe the made of vs mercy to hane,
 þat fra the was tynt, vs for to saue, 128

Man is the
highest
creature,

made in the
likeness of
God.

Therefore is
he bound to
love God.

[leaf 190]

Man has a
higher bless-
ing than the
other crea-
tures, in the
Redemp-
tion.

- Thurgh *processe* of lyfe þat þou walde lede,
 In erthe in oure kynde of manhede.
 fyrste þou lyghtede in a mayden chayste,
 þat conceyuede the of þe Haly Gaste ; 132
 And of hir body þat was ay wemlesse,
 Thow tuke flesche *and* blude *and* oure lyknesse,
 And oure kynde here, *and* of nan oþer,
 And be-come mane for vs, and oure brothire ; 136
 And for the luffe þou hade tiþ vs,
 Walde be borne of hir, *and* calde Ihesus.
 ffor Ihesus es als mekiþ for to saye,
 AHs 'hele or helere,' þat aþ hele maye. 140
 Thow come to hele vs þat ware lorne ;
 Bot in na reaþ place þou was borne,
 Nowthire in palays, casteþ, ne toure,
 Ne in non oþir stede of honoure, 144
 Bot in a lawe hows ; and laid þou was
 In a crybe be-fore an ox *and* an asse.
 Thow wald nowthir in *purpure* ne byse
 Be lappede, ne in nan oþer clothes of pryce, 148
 Bot in vile clowttes for to couer thi body,
 ffor we sulde take ensample þer-by,
 To lufe mekenes *and* gastely pouerte,
 And fra reches *and* pompes with-draw oure herte, 152
 One þe aughten day of thi byrthie here,
 That þe fyrste day es of þe newe jere,
 Circumsysede in body walde þou be,
 AHs þe law was þan in sere contre. 156
 In ffasyng of þe lawe and in fullfyllinge,
And in ensampiþ tiþ vs *and* in takenyng,
 That als þou was circumsise in body,
 Swa sulde we circumsise vs here gastely. 160
 That es, we sulde schere fra vs awaye,
 Aþ þat til luste *and* lykyng styre vs maye.
 One the twelfte¹ day þou was vesete with kynges
 And wirchipe with thre precyous thynges, 164

God born of
a Virgin.

Called Jesus
Saviour.

Born in
lowly
fashion.

Circumcised
the eighth
day.

[1 MS.
twesfte]
Worshipt by
Kings on the
12th day.

That es at say, <i>with</i> golde <i>and</i> ensence,		
And myre, <i>þat</i> þey offerde in <i>þi</i> presence.		
Be <i>þe</i> golde may vnderstand be,		
That <i>þou</i> arte kyng of maste pousté,	168	Worshipped by Kings with three precious gifts.
The ensence <i>þat</i> <i>þe</i> was offerde nexte,		
Be-takyñs <i>þat</i> <i>þou</i> art souerayngne priste,		
The myre <i>þat</i> kepis aH thyng fra rotyng		
Be-takyns thy dede <i>and</i> <i>þi</i> beryenge.	172	At thirty years old baptized,
The thritty ȝere of <i>þe</i> elde of <i>þe</i> ,		
Of Sayn Iohan wald <i>þou</i> bapteste be,		
In <i>þe</i> flom Iourlane specyally,		
For to gyfe vs ensample ther-by,	176	for our example.
That aH sulde be, <i>þat</i> tiH heuen suld passe,		
Baptizede in watyr als <i>þou</i> was.		
Bot for na cause of syn in the hyde,		
Was <i>þou</i> baptizede, <i>þat</i> neuer syn dide ;	180	
ffor in the neuer was funden gyle,		
Ne nathyng <i>þat</i> any saule myght fyle ;		
Bot for to lere vs howe we sulde begyn		
To wesche vs of <i>þe</i> origenaH syn,	184	
And for to mak vertue in aH watirs to be,		
ffor to get vs agayne <i>with</i> <i>grace</i> to be fre.		
Sythen, when <i>þou</i> had fasted pourghe myghte,		
ffourty dayes, <i>and</i> fourty nyghte,	188	Tempted in the wilder- ness.
Thow sufferd thi selfe temp[t]ed to be		
Of <i>þe</i> deueH, <i>þat</i> <i>þe</i> pare-to had leue of the ;		
To lere vs to wrestyH <i>and</i> stand styly		
Agayne <i>þe</i> fandying of <i>þat</i> enmy.	192	
Thow lett the, of Iudas traytour balde,		
ffor thritty penys to <i>þe</i> Iewes be saulde.		
Thow lette the aHs thefe be tane bodyly,		
Of <i>þe</i> Iewes <i>þat</i> tiH <i>þe</i> hade envye,	196	Betrayed for thirty pieces of silver.
The wilke tiH Anna house the ledde,		
And than aH thi discypliHs fra <i>þe</i> flede.		
TiH the was don thare at <i>þe</i> be-gymnyng		
Many-fawld dispyte <i>and</i> hethyng.	200	Made to suffer indig- nities.

- ffirste þey spittede appon þe thare,
 And gafe þe many bufettes sare.
 And thyne eghne *with* a clathre þey hide,
 And smate þe, *and* askede wha it dide. 204
 Sithen þey dide þe mare hethynge ;
 They lede þe to Herodes hows þe kyngre,
 That helde þe a fule as hynð thoghte,
 ffor þou tiH his speche ansuerde noghte. 208
 He did clethe þe in whitte garment,
 And til Pilate agayne he þe sente.
 Scourged. Eftirwarde þou was skowreghide sare,
 In Pilatez hows, nakynde bare, 212
 {leaf 100,
 back} That thi hide was aH to-reuend thanð,
 And þe blude one ylke a syde down ranne.
 The knyghtes aftire þat skourgegyngre,
 Abowte þe lappede a mantiH in hethynge, 216
 That *with* þe blude tiH thi body cleuede ;
 Sythen drew þay it ofe, *and* þat þe greuede,
 And racede of aH þe skyne þat tyde,
 ffor tiH *that* clethyngre cleued faste þi hyde. 220
 And when þey had don þe þis payne,
 They clede þe in þi awenð clothyng agayne ;
 And thyrste þan appon þi heuede thare,
 A crowne of thornes þat prykkede þe sare, 224
 (Of wilke þe prykkes ware swa sharpe þanð,
 That þey percede nere thurghe þi herne-panne.
 With a reed
 for a sceptre. They gafe þe a rede in thi hande,
 In stede of a ceptire, the skornande, 228
 And knelide be-fore þe in hethynge,
 And said tiH þe, 'haile, Iewes kyngre !'
 Sythen was þoue demede at þe Iewes voyce,
 Thurghe Pilate to be hynged on þe croyce, 232
 The wilke þou bare to-wardre þe stede
 Where þou was ordeynede to be donð to dede.
 Sithen was þou straynede on þe crosse so faste, 235
 Thurghe þe Iewes, þat þi vaynes *and* synows al to-brast[e],

And naylede *per*-one thurghe hand *and* fute,
 ffor hele of my saule *and* for my bute.
 And when þey had naylide þe on þe crosse swa, Crucified.
 They did þe aftire strange payne *and* wa; 240
 ffor they reysede þe crosse *with* þi body,
 And fychede it in a tre-mortasse vyolently.
 In wilke þe crosse swilke a rage tuke,
 þat þi body thurghe weglite al to-schoke; 244
 Than rane thy wondes thurghe fute *and* hande,
 And ware sene fuþ wyde gapande.
 And þe joynetes of ilk lym *and* bane,
 And þe vaynes ware strydand ilkane. 248
 Sithen þou said, hyngande on þe rude tree,
 The threstede; *and* þan þe Iewes bed the, Cried
 A fuþ bittire drynke þat was wroghte, ‘I thirst.’
 Of ayseþ *and* gaþ þat þe lykede noghte; 252 Given gall
 Neuer-þe-lattere, to taste it þou was bown; and vinegar.
 Bot þou walde noghte swelowe it down,
 ffor þat thirste was noghte eþs þan,
 Bot a ȝernynge aftyre þe sawle of man. 256
 Thow suffirde many repreues þat tyde,
 Bathe on þe thefe þat hange on þi lefte syde,
 And of othire maysters of þe Iewry,
 That mekiþ schame þe dide, *and* velany. 260
 At nonne of *the* daye þou cried ‘Hely,’ Cried
And ȝeldide þi gaste to þi fadir Almyghty. ‘Eli, Eli’
 Thus þou diede to make vs free Died,
 ffra þe grett thraldome in whilke ware we. 264
 Bot mekiþ payne *and* mekiþ reprefe,
 þou tholed be-fore þi dede fore oure lufe.
 And noghte for to bye vs agayne anely,
 ffor why þi dede moghte suffice vs aþ to bye, 268 for our de-
 But for we sulde þare-by ensampiþ take, liverance
 To be pacyente in angers for þi sake, and example.
 And for the to thole aþ þat harde es,
 Aþs þou tholedede for vs thurghe þi gudnes. 272

Pierced in
the right side
with a spear,

EHs thurte þe hafe tholedē man oþer payne,
Bot þe dede anely for to byc vs agayne.
Sythen was þou smetynd in þi reghte syde,
With a spere þat til þi herte gūd glide, 276

Praise to
the Saviour
for His
mercy.

ffra whilke owt rane to oure saluacyone,
The precyous blode of owre raunsoñe,
With þe water of baptynd clere and thynd,
ffor to wesche vs here of þe oregynaß symd. 280

Lorde, for þire bitter paynes and feß,
With othire ma þat I kane telþ,
That þou swa mekiß suffire walde,
ffor me synfuß, þi traytoure baulde, 284

I thanke þe here inwardly,
With all my herte and my body.
A, Ihesu Crist, Lorde, fuß of myghte,
When I thynke outhire day or nyghte, 288

The unwor-
thiness and
sinfulness of
man.

Of swa mekiß kyndnes of þe,
And of þe paynes þat þou tholide for me,
And of mynd vnkynndesse many-fawle,
And how I to wretche the ay hafe bene bawle, 292

Of mynd hard herte þan es gret wondire,
þat it for sorowe bristeȝ noghte in suedyre ;
Bot flesely herte in me semes nanþ,
ffor my herte es hard als it ware stane. 296

A, Ihesu, I graunte to þe my trespas,
And knawes þat I am wers þan Iudas was,
That the bytrayedē als traytoure balde,
And til þe Iewes for thritti penys sawlde. 300

ffor I, synfuß wreche, has ofte sawlde the
ffor a littiß worldly vanyté,
And for a littiß fleschely delyte ;
Whare-for I am mare þan Iudas to wyte. 304

He is more
blame-
worthy than
Judas, and
the Jews.

I halde me ȝitt werse, and mare wode,
þan þe Iewes ware þat did þe one þe rude ;
ffor why, þay dide þe bot anes þat dede,
And þey knewe þe noghte Gode in manhede ; 308

- And I þat wate *and* knawes righte
 þat þou arte Gode ay fuH of myghte,
 Thurghe myn awen malece, as I ware wode,
 ffuH ofte-sythes hafe I don þe one þe rude. 312 Christ cruci-
fied again by
sin.
 ffor als ofte als I hafe done dedly syn,
 And thurghe malece wetandly fallyn there-in,
 Alls ofte hafe I done þe one þe rude,
 In þat þat in me was, and schede þi blude. 316
 Lorde, aH if I hafe done swilke foly,
 Putt me noghte awaye fra þi mercy,
 Bot graunte me *grace* þat may me wysse
 To amende me of þat I hafe done mysse ; 320 Prayer for
mercy.
 Sen þat þou saide þi selfe þou wiH noghte
 The dede of synfuH þat þou has boghte,
 Bot þat he turne hym to doo þi wiH,
 And lyfe, for þou wiH na man spyH. 324
 Lord ! swylke grace þou me gyffe,
 þat I may turne me to þe, and lyffe !
 A, Lorde Ihesu Criste ! 3it thanke I the,
 þat aH þis *and* mare hase done for me, 328
 And for saluacyone of mankynde,
 ffor whayn þou was swa bitterly pynede,
 And sufferde dede, als I be-for saide,
 And lett þi body be in sepulcre layde. 332 Christ de-
scended into
hell.
 Thow 3ernede sa mekiH agayne to wyne
 AH þas þat þou hade loste for syn,
 That when þow was dede *and* 3eldede þe gaste,
 Als tyte tiH heH þou gun þe haste, 336
 In saule *and* godhede, als was þi wiH,
 Thy body whils in þe sepulcre lay styH ;
 TiH þou at heH come, þou walde noghte stynte,
And ware sesede of þas þat þou hade tynte. 340
 Thow spoylede heH when þou come þare,
 And take owt *with the* aH þat thyne ware.
 Bot þou leste þas þare þat walde noghte trowe
 In þi lawe, ne in þi biddlynge bewe. 344 And spoiled
it of His
own,

but left
table-towers
there.

Christ rose
again the
third day.

All men
shall rise in
their bodies.

Christ
remained
on earth
forty days.
Ascended
into heaven.

On the tenth
day after,
the Holy
Ghost came
down.

Sythen when þou come fra þat stede
At þe thred day aftyre þi dede,
To vpe-ryse fra dede þou vouchede safe,
To eke þe trowhe þat we here hafe, 348
And schewede the bodily in thi manhede,
To conferme þe trowthe for our mede.
Wharefore þi bodily vp-ryssynge,
TiH vs ensample es and takynny[n]ge, 352
That we saH ryse aH generally
At þe day of dome in saule *and* bodye.
Thane saH aH þat are fundyn rehtewisse,
Thurghe thyn vprysynge to blysse ryse; 356
Bot þay þat lyfles iH vn-to þeire endynge,
Gettes na parte of thyn vpe-rysynge,
Bot þay saH ryse *with* dule þat day,
TiH þe fire of heH þat lastes aye. 360
3itt thi rysynge forbysen tiH vs es,
ffor aH þat rase fra dede til blyse endlesse,
Swa sulde we, þat til blysse wyH wyn,
Gastely ryse fra dedely syn. 364
Eftire þi risesynge, als þe buke sais,
þou duelled in erthe 3itt fourtty dayes,
And at þe fourtty day þou stey vp-righte
Til þi fadire in-tiH heuen bryghte, 368
To teche vs þe way þat we saH wende
Til þe gret blysse þat has nan ende,
And sittis þare one þi ffadire reghte hande
Als God *and* Lorde alweldande, 372
That es to saye, in Godhede euen
With thi ffadir *and* ows in heuen.
The tendaye aftire þat þou vp-wente,
At vndrone þe Haly Gaste downe þou sente 376
TiH thyn Appostils, als þou þem hyghte,
þat þeire hertes comforthede *and* made þem lyghte,
Thurghe whame lyghtenede *and* leride ware we :
Of aH þis, Lorde, I thanke þe. 380

- A, Lorde Ihesu ! at þe dredfuþ daye of dome,
 When þou saH fra heuen) come
 With thyne angeHs bryghte *and* clere,
 And AposteHs *and* oþer halowes sere, 384
 In þe same fourme of man *and* lyknesse
 In wilke þou was demyde here gyltelesse,
 To deme gud *and* iH of ilke lande,
 Schewande þi wondes al bledande, 388
 That þou walde thole for synfuH mane—
 What saH I say, or what saH I do þan?
 When aH oure werkes þat euer we dyde,
 SaH þan be schewede, *and* nathyng hide, 392
 Of whilke we saH ȝelde acownte straitly,
 And be demyde aftire we are worthi.
 And I than *with* me na gud saH brynge
 Be-fore sa heghe domesman *and* kynge, 396
 Bot synnez þat are swa many-faulde
 That þey may noghte by tonge be tawld,
 Certes I am þarefore fuH dredand,
 My herte for dred aghte to be fuH tremblande, 400
 When discussione saH be of aH dedis,
 And þi wrethe saH be maste, þat aH men) dredis.
 Certes I ne wate whate I may say þan,
 Bot alls Dauid did, þe haly man)— 404
 ‘Do þou, Lorde, *with* þi seruande,
 Eftyre þi mercy, þat es ay sauande ;
 And in-tiH dome come þou noghte
 With þi seruande þat þou has boghte ; 408
 ffor I hafe hade grete drede in thoghte
 Of þi domes, *and* þat drede leffe I noghte ;
 ffor þou, Lorde, arte rightewysse domes-mane,
 That aH thyng rightewissly dem kane.’ 412
 And thi rightwysse dome *and* reghuwysnes
 Demes synfuH men) to payne endlese,
 That of þeyre wikkidnesse wiH noghte blyn),
 And þi mercy here may nott wyn). 416

Christ shall
 come again
 to judgment.

The strict
 account that
 must be
 given then.

Then can we
 only utter
 the prayer of
 David,
 ‘Do with me
 according to
 Thy mercy!’

[leaf 191,
 back]

None can be
saved who
has not
obtained
Christ's
mercy here.

Lord, grant
me Thy
mercy now!

ffor sekere of mercy nane getes he,
In þis life bot he turne hym tiH þe;
And nane may þat daye be saffe,
Bot he þi mercy in þis lyfe hafe, 420
Of whilke þou erte large *and* leberaH,
To grante it bathe grete *and* smalle,
That mercy askes *and* folowes þare-to,
And dos þare-fore þat þem falles to doo. 424
Whare-fore, Lorde, send þou arte ay redy
To graunte tiH ilke a man þi mercy,
That sekcs þar-to whils þay here lyffe,
Swilke grace in þis lyfe þou me gyffe, 428
To turne me *and* to fle syn,
þat I may here þi mercy wyn, Amen!
Thurghe whilke I may at þe dredfuH day,
Be led to þe blyse þat saH last ay. Amen! 432

HYMN TO JESUS CHRIST.

V.

I	hesu Criste, Saynte Marye sonne,	[leaf 211]
	Thurgh whayn þis werlde was worthily wroghte,	
I pray þe come and in me wonne,		Jesu,
And of all filthes cleanse my thoghte.	4	dwell in me,
Ihesu Criste, my Godde verray,		
þat of oure dere lady was borne,		
þou helpe now, and euer; and aye,		help me,
And lat me neuer for syn be lorne !	8	
Iesu Criste, Goddes sone of heuen,		
þat for me dyede one þe rude,		
I pray þe here my symple steuen,		
Thurgh þe vertue of thi haly blude.	12	
Ihesu Christ, þat one þe thirde daye		
fra dede to lyffe rase thurgh thi myghte,		
þou gyffe me grace the serue to paye,		give me
And þe to wirehipe day and nyghte.	16	grace
Ihesu, of whayn all gudnes sprynges,		
Whayn all men awe to lufe by righte,		
Thou make me to ȝeme thi biddynges,		to do Thy
And thayn fullfiH wth all my myghte.	20	bidding,
Ihesu Crist, þat tholede for me		
Paynes and angers bitter and felle,		
Late me neuer be partede fra þe,		and not
Ne thole þe bitter paynes of helle !	24	suffer in
		hell !

Jesu,	Ihesu Criste, welle of mercy, Of peté and of aH gudnes, Of aH þe synnes þat euer did I,	
forgive me,	I pray þe gyffe me forgyffnes !	28
	Ihesu, to þe I make my mane ; Ihesu, to þe I calle and crye, Late neuer my saule <i>with</i> syn be slane, ffor þe mekillnes of þi mercy !	32
be my comforter, (leaf 211, bk)	Ihesu, þat es my saueoure, þou be my joy and my solace, My helpe, my hele, my <i>comfortoure</i> , And my socoure in ilke a place !	36
	Ihesu, þat <i>with</i> thi blude me boghte, Ihesu, þou make me clene of syn, And <i>with</i> þi lufe þou wounde my thoghte, And late me neuer mare fra þe twynne !	40
teach me to love Thee,	Ihesu, I couayte to lufe the, And þat es hally my jernynge ; þare-fore to lufe þe þou lere me, And I thi lufe saH [<i>ever</i>] syngre.	44
	Ihesu, thi lufe in-to me sende, And <i>with</i> thi lufe þou me ffede ! Ihesu, þi lufe ay in me lende, Thi lufe euer be my saule mede.	48
to joy only in Thee !	Ihesu, my herte <i>with</i> lufe þou lyghte ; Thi lufe me make euer to forsake AH werldly joy, bathe day <i>and</i> nyghte, And joy in þe anely to make.	52
Make me re sek !	Ihesu, þi lufe me chaufe <i>with</i> -in, So þat na thyngre bot the I seke ; In thi lufe make my saule to brynne, Thi lufe me make bathe mylde <i>and</i> meke !	56

Ihesu, my joy and my lounge,	Jesu, my
Ihesu, my comforte clere,	love,
Ihesu my Godde, Ihesu my kynge,	my King,
Ihesu withi-owtten pere,	60
Ihesu, þat all hase made of noghte,	
Ihesu, þat boghte me dere,	
Ihesu, joyne þi lufe in my thoghte,	
Swa þat þay neuer be sere !	64
Ihesu, my dere <i>and</i> my drewrye,	my darling,
Delyte þou arte to synge !	
Ihesu, my myrthe and my melodye,	
In-to thi lufe me brynge !	68
Ihesu, Ihesu, my hony swete,	
My herte, my comforthyng,	my comfort,
Ihesu, all my bales þou bete,	
And to þi blysse me brynge !	72 bring me to Thy bliss,
Ihesu, in thi lufe wounde my thoghte	
And lyfte my herte to the !	
Ihesu, my saule þat þou dere boghte,	
Thi lufere mak it to bee !	76
Now, Ihesu, Lorde, þou gyffe me grace,	
If it be thi wiþ,	
That I may come vn-to <i>thi</i> place,	
And wouþ ay <i>with</i> the styHe ! Amen !	80 and let me ever dwell with Thee !

Explicit tractatus. Explicit. Amen !

Thornton ! Amen !

HYMN TO THE TRINITY, THE VIRGIN, AND JESUS CHRIST.

VI.

leaf 211, bk,
col. 2]
Tri-une
Lord,

forgive my
misdeeds,

pity and heal
me!

Father
Almighty,
lead me in
the right
way,

and help me
in my need!

Fadir and Son and Haly Gaste,
Lorde, to þe I make my mone,
Stedfaste kyng of myghtes maste,
AHe-weldeand Gode sittand in trone. 4
I praye þe, Lorde, þat þou þe haste
To for-gyffe þat I haue mysdone.

Lorde, haue mercy of my syn,
And brynge me owte of aH my care! 8
Euylle to doo I couthe neuer blyn,
I haue ay wroghte agaynes þi lare.
þou rewe one me bathe owte and in,
And hele me of my woundes sare! 12

ffadir of heuen þat aH may,
I pray þe, Lorde, þat þou me lede,
In stabyH trouthe þe ryghte way,
At myn endynge when I saH drede. 16
Thi grace I aske, bathe nyghte *and* day,
Haue mercy now of my mysdedez!
Of myn askynge say me noghte nay,
Bot helpe me Lorde att aH my nede! 20

Swete Ihesu, þat for me was borne,	Sweet Jesus,
þou here my prayere loude and stille!	
ffor paynes þat me ere laide be-forne,	
ffuH ofte I syghe <i>and</i> wepis my fyHe;	24
ffuH ofte haf I bene for-swourne,	
When I hafe wroghte agaynes þi wiH;	
Thou late me neuer be forlorne,	let me not be lost for my ill deeds!
Lorde, for my dedis iHe.	28

Haly Gaste, I pray to the,	Holy Ghost,
Nyghte and day with gud entente,	
In aH my sorowe þou comforte me,	comfort me,
Thi haly grace be to me sente,	32
And late me neuer bownden bee	and keep me from sin for Mary's sake!
In dedly syn þat I be schente,	
ffor Marie lufe þat mayden free,	
In whaym þou lyghte verraymente.	36

I pray the, Lady meke and mylde,	Lady, for the love of thy Child on the Cross,
þat þou pray for my mysdede,	
ffor þe luffe of þat ilke childe	
þat þou saghe one þe rude blede.	40
Ewire <i>and</i> ay haf I bene wyldre,	
My synfuH saule es euer in drede:	[leaf 212]
Mercy, lady meke and mylde,	
þou helpe me euer at aH my nede!	44 help me!

Mercy, Mary, mayden clene,	Pure Maiden,
þou late me neuer in syn dueHe;	
Pray for me, þat it be sene,	
And schelde me fra þe fyre of heHe!	48 shield me from hell- fire!
Certis, lady, wele I wene	
þat aH my faamen may þou felleHe;	Thou canst felt my foes.
ffor-þi my sorowe to þe I mene,	
With drery mode my tale I telle.	52

Thou Flower of Women,	Be-thynke þe, lady, euer and ay, þat of women þou beris þe flour, ffor synfuH men, als I þe say, Oure Lorde has done þe gret honour.	60
help me,	Helpe me, lady, so wele þou may! þe behouse be my consailloure;	
and counsel me!	Of consaile, lady, I þe praye, And also of helpe <i>and</i> of socoure.	64
Comfort me in my sorrow,	Nyghte and day, in wele <i>and</i> wa, In aH my sorowe þou comforthe me, And be my schelde agayne my faa, And kepe me, gyffe þi wiHes bee,	68
Lady fair and free!	ffra dedly syn þat wiH me slaa! Mercy, lady faire and ffree, þou take þat þe es fallen fraa, ffor thi mercy and þi pete!	72
At my death,	At myn endynge þou stand by me, Heyn when I saH founde and ffare, When I saH qwake and dredfuH be, And aH my synnes sowe fuH sare!	76
Lady, help me, for love of Christ's Cross!	Als ay my hope has bene in the, I pray þe, lady, helpe me þare, ffor þe luffe of þe swette tree, þat Ihesu sprede one his body bare!	80
Jesu,	Ihesu, for þat ilke harde stounde þat þou walde one þe rude tre blede,	
at my death too,	At myne endynge when I saH founde, Hafe mercy, Lorde, of my mysdede,	84
Thou help and keep me!	And helpe me þare of þe dedes wounde, And kepe me þare at aH my nede, When dede me takes <i>and</i> brynges to grounde, Lorde, þare I saH thi domes drede.	88

ffor my synnēs to do penance	Grant me	
Be-fore my dede Lorde, graunt þou me,		
And space of verray repentance	space for repentance!	
Inwardly I beseke the!	92	
In thi mercy es my fyauunce,		
Of my folý þou hafe pete,		
And of me take þou na vengeance,	Take not vengeance	
Lorde, for þi debonerte!	96	on me!
Lorde, als þou erte full of myghte,	Lord Almighty,	
Whase lufe es swetteste for to taste,		
My lyfe amende, my dedis þou ryghte,	mend my life, for	
ffor Marie lufe, þe mayden chaste!	100	Mary's sake!
And brynge me to þat ilke syghte,		
One þe to see þare joy es maste,	Bring me to the sight of	
One þe to see þat joyfuH syghte,	the Trinity!	
ffadir and Sonu and þe Haly Gaste. Amen.	104	

MORAL POEM: "WITH E. I. O."

(AND CENTRAL RYMES.)

VII.

(1)

[leaf 213]
When Adam
dug, where
was man's
pride?

When Adam dalfe and Eue spane,
Go spire if þou may spede,
Whare was þan þe pride of manð,
þat nowe merres his mede?

4

Of erthe and lame as was Adam,
Makede to noye and nede,
We er, als he, maked to be,
Whihs we þis lyfe sað lede.

8

We are born

With I and E, borne er we,
As Salomon vs highte,

to travail,

To trauch here whihs we er fere,
As fewle vn-to þe flyghte.

12

(2)

set here for
care;

In werlde we ware casten for care,
To we ware worthi to wende

and we go to
weal or woe.

To wele or wa, ane of þase twa
To welde *with*-owtten ende.

16

ffor-thi whills þou may helpe þe nowe,
Amend þe *and* hafe mynde,

When þou sað ga, he bese thi ffaa
þat here was are thi ffrende.

20

Think what
we are, were,
and shall be.

With E and I, I rede forthi,

Vmthynke þe ay of thre,
What we er, and whate we warre,
And whate þat we sað be.

24

(3)

Ware þou als wysse, <i>praysede</i> in pryce		Were we as
Als was Salomon,		wise as
Welc fairere fude of hanc <i>and</i> blude		Solomon,
þat was Absolon,	28	
Strenghely and strange to wreke <i>thi</i> wrange		as strong as
As euer was Sampson,		Sampson,
þou ne myghte a day, na mare þan þay,		we could not
þe dede <i>with</i> -stand allone.	32	withstand
With I and E, þe dede to þe,		Death.
SaH come als I þe ken,		
Bot þou ne wate in whatekyn state		
Ne how, ne whare, ne whenne.	36	

(4)

When bemes saH blawe, rewly one rawe,		At the last
To rekkenynge buse vs ryse,		Doom,
When he saH come vn-to þat dome,		
Ihesu to sitt justyse.	40	when Jesus
þat are was leue, þane mon be greue,		is judge,
When aH gastis saH ryse ;		
I say þat þan to synfuH man		we sinful
Sary bese þat assise.	44	men shall
With I and E, he saH noghte flee,		neither flee
If aH he his giltes fele,		nor hide,
He ne may hym hide, bot þare babyde,		
Ne fra þat dome appelle.	48	

(5)

Of aH thyne aughte, þat þe was ranghte,		We shall
SaH þou noght hafe, I hete,		have only 7
Bot seven fote, þare-in to rote,		foot of earth
And a wyndlynge schete.	52	to rot in,
ffor-þi þou gyffe, whils þou may lyfe,		and a wind-
Or aH gase þat þou may gete,		ing-sheet
Thi gaste fra Golde, þi gudes olodde,		
Thi flesche foldes vndir fete.	56	

[leaf 213, bk]

Our Ex-
ecutors 'll
not care for
us.

With I and E, fuH sekire þou be,
 þat thyne executurs
 Of þe ne wiH rekke, bot skikk ande skekke
 FuH baldely in thi boures.

60

(6)

At the Doom,

no Latin or
law 'll help
us.

To dome we drawe, þe sothe to schawe,
 In lyfe þat vs was lente ;
 No latyn ne lawe may helpe an hawe,
 Bot rathely vs repente.

64

The croice, þe crowne, þe spere bese bowne
 þat Ihesu ruggeded *and* rente ;
 The nayles ruyde saH þe conclude
 With thyne awen argument.

68

We shall go
to weal or
woe.

With E and O, take kepe þare-to,
 Als Criste hym selfe vs kende ;
 We *comme* and goo to wele or wo,
 That dredful dome saH ende.

72

(7)

Of word and
deed shall we
give account,

Of wiH and witt þat vesettis it
 In worde, and þat we wroghte,
 Rekken we mon, and ȝelde reson
 FuH rathely of oure thoghte.

76

SaH no fallace enfeere *our* case,
 Ne consaile gette we noghte,
 No gyfte ne grace noþer þare gase,

and be dealt
with accord-
ingly.

Bot brwke as we haue broghte.

80

With E and I, I rede forthi,
 Be warre nowe with thi werkes,
 ffor terymes of ȝere hase þou nane here,
 Thi medes saH be thi merkes.

84

(8)

All our fair
faces and
merry
mouths shall
go to dust.

What so it be, þat we here see,
 þe fairehede of thi face,
 Thi ble so bryghte, thi mayne, thi myghte,
 þi mouthe þat myrthis mase,—

88

AH mon als was, to powdir passe,

To graue when þat þou gase,

A grysely geste, þan bese þou preste

In armes for to brace

92

With I and E; for leue þou me,

Bese nane, as I þe hete,

Of aH þi kyth dare slepe þe with

A nyghte vndire þi schete.

96

No kinsman
will dare
sleep under
our sheet.

HYMN TO JESUS CHRIST.

VIII.

(1)

[leaf 219]
Jesu!
earthly love
is bitter be-
side Thine.

IHesu, thi swetnes wha moghte it se,
And þare-of haue a clere knoweynge,
Alth erthely lufe sulde bitter bee,

Bot thyne allane *with-owtten* lesyng.

4

I *pray* þe, Lorde, þat here here mee,

Aftir þi lufe to haue langyng,

Set my heart
on Thee,

And sadly sett my herte one þe,

In þi lufe to haue lykynge.

8

(2)

So lykand lufe in erthe name es,

In saule wha sa couthe hertly se,

To lufe hym wele ware mekyl blysse,

the King of
Love,

ffor kyng of lufe callede es he.

12

With trewe lufe I walde, I wysse,

So harde to hym bownden þe,

and make
it wholly
Thine!

þat my herte ware hally his,

And *ofer* lufe lykede noghte me.

16

(3)

If I for kyndnes suld luf my kyn,

Ay me thynke þus in my thoghte,

Thou art the
first whom I
should love,

By kyndly skyll I sulde be-gyn

At hym þat me gyn make of noghte.

20

Hys semblant he sette my saule *with-in*,

And this werlde for me he wroghte;

for Thou
boughtest
me Heaven.

As fadir of fude, my lufe to wyne,

ffor herytage in heuen he me boghte.

24

(4)

As modir, of hym I may make mynde,	Thou wast a
þat are my byrthe to me take hede,	Mother to
And seyn with baptynd weschede þat strynde	me,
With synn was fylde with Adams dede.	28
With nobiH mete he nureschede my kynde,	
ffor with his flesche he walde me fede ;	and feddest
A better fude may na man fynde,	me with Thy
ffor to lastande lyfe it wiH vs lede.	flesh.
	32

(5)

My broþer and syster he es by skyH,	Brother and
ffor he saide and lerede þat lare,	Sister art
þat wha sa dide his fadyr wiH,	Thou to me
Systers and broþer tiH hym þay ware.	too ;
My kynde also he take þare tiH,	36
ffuH trewly I tryste þare-fore,	my nature
þat he wiH neuer lat me spyH,	Thou
Bot with h[i]s mercy saue my sore.	tookest.
	40

(6)

Eftyr his lufe me bude lange,	
ffor he has myn fuH dere boghte,	Thou
When I was went fra hym with wrange,	boughtest
ffra heuen to erthe he me soghte.	my love
My wrechede kynde for me he fange,	full dearly
And aH his noblay sette at noghte ;	44
Pouerte he suffirde, and penance strange,	
To blysse agayne are he me broghte.	Thou
	sufferedst
	poverty,
	48

(7)

When I was thralle, to make me fre,	
Mi lufe fra heuen tiH erthe hym ledde ;	
My lufe allane hafe walde he,	51
And þat my saule suble sauede bee :	
þare-fore he laide his lyfe in wedde,	53
With my faa he faughte for mee ;	
Woundide he was and bitterly bledde ;	and wast
His precyous blode, full of plentee,	wounded ;
ffuH petevosely for me was schede ;	57

(8)

Thou wast
pierst with
a spear,

His sydes fuH bla and bludy ware,
That sumtynd ware fuH brighte of blee,
His herte was perchede wth a spere ;
His bludy woundes was reuthe to see :

61

and gavest
Thy life for
me.

My raunson I-wys he payede pare,
And gaffe his lyfe for gylte of me ;
His dulefuH dede burde do me dere,
And perche myn herte for pure petee.

65

(9)

I was the
cause of all
Thy woe.

ffor pete myn herte burde breke in two,
To his kyndenes if I tuke hede :
Encheson I was of aH his wo,
He sufferde fuH harde for my mysdede ;
To lastand lyfe for I sulde goo,
The dede he tholed in his manhede.
When his wiH was to lyfe also,
He rasse agayne thurgh his Godhede ;

69

73

(10)

Thou didst
rise to
Heaven
when Thy
fght was
won.

TiH heuen he wente wth mekiH blysse,
When he hade venqwyste his bataile ;
His banere fuH brade displayede es.
When so my faa wiH me assaile,
Wele aghte myn herte fan to be his,
ffor he es ~~not~~ frende ~~not~~ neuer wiH faile,
And na thyng he wiH I-wys,
Bot trewe lufe for his trauaile.

77

81

Thou askest
only love for
Thy travail.

(11)

What
couldst Thou
do more for
me?
I ought to
love Thee,
and do Thy
will.

Thus walde my spouse for me fyghte,
And woundide for me he was fuH sare,
ffor my lufe his dede was dyghte—
What kyndnes myghte he do me mare?
To 3elde hym his lufe hafe I na myghte,
Bot lufe hym jellly I sulde pare-fore,
And wyrke his wiH wth werkes ryghte,
That he me leryde wth lufely lore.

85

89

(12)

His luffy lare *with* werkes fullfild,
 Wele aghte me wrecche, if I ware kynde,
 Nyghte and daye to wirke his wið,
 And *euër* mare hafe hym in mynde.
 Bot gastely enemyse greues me ih,
 And my frele flesche makes me blynde,
 Thare-fore his mercy I take me tið,
 ffor bettire bute I kane naue fynde.

93

But spiritual
 foes and my
 frail flesh
 hinder me.

97

(13)

Bettire bute es naue to me,
 Bot tið his mercy trewly me take,
 That *with* his blude made me fre,
 And me a wrecche his sunn walde make.
 I praye þat lorde for his pete,
 ffor my synn noghte me for-sake,
 Bot gyffe me *grace* synn for to flee,
 And in his lufe lat me neuer slake.

101

I betake
 me to His
 mercy,

105

and pray
 Him for
 grace to flee
 from sin.

(14)

A, Ihesu, for þe swetnes þat in the es,
 Hafe mynde of me when I sað wende!
With stedfaste trouthe my wittes wysse,
 And defende me fra þe fende!
 ffor þi mercy forgyffe me my mysse,
 That wikkede werkes my saule ne schende;
 Bot brynge me, Lorde, vn-to þi blysse
With þe to womn *with*-owtten ende! Amen!

109

Ah, Jesu,
 remember
 me at my
 death,

113

and let me
 dwell with
 Thee for
 ever!

Explicit.

[Note the change in the rymes of st. 7—*abaabab* instead of *ababab*. Line 51 is doubtless the later insertion of some copier. Is the *-fore* of lines 38, 87, for *-fare*; and are its rymes *sore*, *lore*, for *sare*, *lare*?

[leaf 231] OF SAYNE IOHAN THE EUANGELIST.

[Note how the last ryme-word of the long-line part of each stanza starts the short-line one following, save in st. 16.]

IX.

(1)

Of all men
the worthiest
was John,

Of all mankynde þat he made, þat maste es of myghte,
And of þe molde merkede and mesured that tyde,
Wirchipede be þou, *Euangelist* ! *with euer-ilke* a wyghte
þat he wroughte in this werlde womande so wyde, 4
Louede be þou lufely lugede in lyghte !

called of him
who was
born in
Bethlehem.

To life ay in lykyng þat lorde the relyede,
That in Bedleme was borne of a byrde bryghte.
That barne brynge vs to blysse þare beste es to byde ; 8
To byde in his blysse,
Thare he es, and his
Dysciples ilkone, 11
Whare myrthe may noghte mysse,
That waye þou vs wysse,
Euangelist Ihou ! 14

(2)

A bright
jewel among
men,

Iohan, as þe gete or germandir gente, 15
As jasper þe jowell of gentill perry,
So was þou daynte as drowry derely endent
In his dedis þat for dule endeynede hym to dye. 18

dearly loved
of that Lord
who gave us
life.

þou was lufed of þat lorde þat vs lyfe lente,
þare was na lyueande lede he lete mare by,
Ne na wyghte in þis werlde *with* hym þat went,
And by thi werkes I wate þat þou was worthi. 22

Wele worthi þou ware,
 ffor thi werkes ay-whare,
 And dedis by-dene. 25
 Now forthir to fare,
 Of thi mekenes mare
 With mouthe wilt I mene. 28

I will tell of
 St. John's
 meekness.

(3)

In Galylee *graythely* gone was þou get, 29
 As Godd of his gudnes *grauted* þe *grace* ;
 Zebede, thi fadir, the fude þat the fet,
 He fedd the and fosterde, þat faire was of face ; 32
 þou was myldeste of mode þat eu^r manð mett ;
 Thi modir highte Mary, swylk menesyng menð mase.
 The seet scho aste for hir sonnes myght hir thynk wele sett,
 And of thaire syttyng for-sothe hafe sere solace. 36
 Solace was it to þe,
 The pereles of pousté
 Called the fuH styH ; 39
 þou forsuke thi fadir fre,
 Schipe and nett of þe see,
 And went hym vutiH. 42

He was born
 in Galilee, of
 Zebede and
 Mary.

He left his
 father and
 his nets, and
 went to
 Jesus.

(4)

Thi modir, thi mobles, aH maner of thyng, 43
 þat any manð in his mynde afir myghte mene,
 Of aH þe welthe *and* þe wanes thou hade in kepyng,
 To cayre with þat cunly thou keste the fuH elene.¹ 46
 With þat lorde for to lende was thi lykyng,
 And for his lufe aH lythes lefte thou by-dene. 48
 By-dene lefte þou it aH,
 þat was thyne in-with walle,
 The werlde þou for-suke ; 51
 Thare-by sett thou bot smalle
 When thou comð to his calle,
 As witnese the buke. 54

His mother
 and all his
 worldly
 goods he
 abandoned
 to follow his
 Lord.

[1 ?two lines
 missing.]

[leaf 231, bk

(5)

Thou was witty and wyse, thi werkes vn-wyhle, 55
 þou werede the fro wyrkynges wrechid þat ware,

St. John was
 w. se.

St. John
was meek
and pure
and good.

þou was methe *and* meke as mayden for-myldē,
 Thi mynde moued þou fro myse one ilk a manere. 58
 Thou was faire and fayntles, *with* na fylthe filedē,
 Ne *with* na fandying thi flesche defouledē *with* na fere,
 ffor-thi was þou chosen chaste as a childe,
 Oure cheftane he chose the vnechangide of chere. 62
 Thi chere was fuH chaste
 ffor werkes aH waste,
 Noghte assentand to synē. 65
 fuH gode was thi gaste;
 Na filthe had defaste
 The verray virgyn. 68

(6)

Akin after
the flesh to
the Saviour,
St. John was
His faithful
follower in
all things.

Thow was sybbe oure Sauceoure, hir syster sone, 69
 Whas semely sydis saluedē oure sare,
 þat was þe byrde so bryghte *with* birdyne ȝode būn,
 And þe barne alþer-beste of body scho bare. 72
 Bathe frenchiþe and faythe to frayste it bese funþ,
 In þat fiely fude to folowe his fare,
 ffor-thi *with* þat worthi, Iohan, wald þou wonnē,
 And *with* hym walke whate way þat his wiH ware. 76
 Ware his wiH was to wende,
 Or hym lyked to lende,
 Bathe myldely and stiff 79
 þou helde þe ay *with* þat hende,
 And ferde forthe *with* thi frende,
 And wroghte at his wyH. 82

(7)

In the Trans-
figuration

Thou was preuē *with* þat prynee in ener-ilk a place; 83
 To the he publischede þe poyntis of his preuatē
 firste when þat frely transfiguredē his face,
 To a fene of his folke a ferly to see. 86

and at the
Supper spe-
cial grace
was shewn
to him.

Seþen at the supere, thorghe souerayne grace,
 Many selcouthē syghte schewedē he to þe.
 ffor þou was trayste and trewe, and folowedē his trace,
 And tuke at his techyng þat faythfuff es and free. 90

ffree fro thralle vs to brynge,
 Heghe one rude walde he hyngē,
 So lawe wald he leude. 93
 And þou his derlyng,
 His modir in kepyng,
 To þe he be-kende. 96

(8)

Thou was bouxsom and bayne, hir body to tent; 97
 And to his byddyng bowand, to blysse þat vs broghte;
 Thou *seruede* þat semly tiH hir sone sent
 Aftir hir hym selfen, and sythen þou soghte, 100
 In-to Asye þe way warely thou went,
 Thare worthyly werkes of wirc hiþe þou wroghte,
 Prechide appertely the puple repent, 103
 Thorghe prikkynge of penance fra paynes þou thaym broghte;
 þou broghte thaym to blysse
 Thorowe mendyuge of mysse;
 Gret kirkes þou made. 107
 þe Emperoure of þis
 Was warre, as I wysse,
 And hatrede he hade. 110

(9)

Domyeyane, þat deuyls lymme, dedeyned at þi dede, 111
 And demyd the, for thi doynge, *with* dule for to dye;
With tyruntez he tuk the als theefe in þat thede,
 Thay toylede the by-twene thaym, and threted the thraly.
 Thase licherouse lurdan, laytheſte in lede, 115
 To portelatyn thase laddes the ledden fuH laythely;
 Thane the houstoure balde, with barett he hedde
 That thay thi body suld bare with bale for to bye. 118
 To by was þou made bare,
 And done in a tonn thare,
With oyle wellande hate; 121
 Sepen wald þay noghte spare,
 þay sett the fuH sare
 One ane yren plate. 124

St. John
 kept the
 holy mother
 with care
 and duty.

After her
 departure,
 went into

[leaf 232]
 Asia, and
 preached.

Domitian,
 the heathen
 emperor, had
 him seized,
 and boiled in
 oil; then
 had on an
 iron plate.

(10)

But no tor-
tures could
hurt him.

Of aH þe dedes þay couthe doo þat derfe ware *and* diH, 125

Thou dyede noghte, for þaire dide no dere vn-to the;
foulely foulede þay thi fleſche, ȝit felid þou nane iHe;

Therefore he
was baniſhed
to Patmos,

ffor-thi þi famenð the flemede owte of cuntre: 128

þan to Pathmos a place paſſede þou vn-tyH;

where he
wrote the
Apocalypſe.

The apocalips in *that* place with a penð free

Wyſely þou wrote it, with witt and with wiH,

And for thi werke þou ware worthi wirchipele to be. 132

To be wirchipele *with* myghte,

þou ware worthi fuH ryghte

In *euer*-ilk a place. 135

Thou was witnes of lyghte,

That wyſſes *euer*-ilk a wyghte.

Thi name es Goddes grace. 138

(11)

But Domi-
tian being
ſlain,

Grte *grace* was þe gyffend *and* grauntede alſo, 139

Thurghe his gudnes þat gyfes vs aH gyftes of mayne.

Whils þou ſuggeourned in þat ſuyle, Domyeyane thi foo,

At a ſemle þat ſegge in certayne was ſkayne. 142

he returned
to Ephesus,

þan þou gysed the gerne, and gafe þe to goo

TyH Ephesynd *gray*thely þe gates þat ware gayne.

fleele folke ware thi frendes þare þou ferde froo,

And for to frayſte of thi fare þe toþer ware fayne. 146

where he is
joyfully
received.

ffayne ware þe folke free,

And come rymande to the,

And hailed the hame. 149

And ſaide þus vn-to the,

‘Blissede ay mote he be,

þat comes in Goddes name!’ 152

(12)

[leaf 232, bk]
He raiſes
Drucyane
to life.

Thane was Drucyane dede, thi derlynge ſo dere, 153

And ſulde to delfyngē be done, dredles þat daye;

Bot þou hade thayne habyde and ſett downe þe bere,

Thou blyſſede þe body, bare þare it laye. 156

Scho ſett hir vp ſoftely *with* a blythie chere,

Als ſcho hade ſlepede it ſemedē, ſothe for to ſaye.

þay hade wondir of þat wyghte, þe wyes þat þere ware,
And aH wirchipeþe thi werke þat wente by þe waye. 160

By þe way þay þat went,
þay lefte landis and rent
With the for to wende. 163

To no thyng tuke þay tent;
And sone sum of thaym repent,
By fondyng of þe fende. 166

(13)

þay ware cunbyrde in couetyse, þe caytefs had care, 167
ffor þaire knaues ware cledde in clethyng fuH clene,
And þay hade no thyng in hande as þay had hadde are,
And ware noghte halden so myghty as þay hade are bene.

ffor-thi wroghte þou þaire wiH: of wandes þat ware, 171

Thow made gold fuH gude, and gafe þam I wene;
Smales stanes of þe see saynede þou þare,
And þay warre saphirs for-sothe, was nane swylke sene. 174

Sene swylke was þare none,
ffor fyne precyouse stone.
The wandes when þou badde, 177

þay ware golde ylkone,
þou gafe thaym welthe mare wone
þan þay euer hadde. 180

(14)

When þay had welthe more wane þan þay euer bewanne, 181
þay wente home by þe waye, vnwysely þay wroghte.

A 3onge barne in þat burghe was dede ryghte thanne;
þat ilke body þat hym bare, to bale scho was broghte. 184

His modir come mawnde, with hir many manne,
To the made thay thayre mane, mele myghte thay noghte;

And for thay grett so gryselly, to grete þou by-ganne,
To Godd of his gudnes seþen þou be-soghte. 188

þou be-soghte Godd of myghte;
þan þe childe rase vpe-ryghte,
And tolde þam fuH euen 191

þat lett by þi lare lyghte,
And couetede þe golde bryghte,
How þay hadd loste heuen. 194

St. John
turns sticks
into gold,
and makes
precious
stones.

He raises a
child to life,
who testifies
against the
lovers of
gold.

(15)

The gold-
lovers do
penance, and
the gold and
precious
stones turn
back again.

Than thay wepede and weyede þaire werke and þaire wyH, 195

þat þay for welthe of þe werlde sulde wende vn-to woo ;

Thow said “ wiH 3e suffire sothely and stiH

Seuen dayes penance ? ” and some said thay ‘ 300. ’ 198

Thay tuke at thi techyng and traysted þar-tyH,

þay had forthynkyng in thoghte þat þay it fledde froo.

þe preeyouse stones semly to see appon syH,

And þe golde in thaire kynde a-gayne gunð þay goo. 202

[leaf 233]

Thay go a-gayne in degre

As þaire kynde was to bee

Stones as þay ware. 205

The golde turnede to wandis free :

þan þat syghte fra thay see,

Myse didd þay na mare. 208

(16)

A cunning
clerk called
Craton op-
posed John,

In þat cuntre was a clerke knawen and kende ; 209

þay callede hym ‘ Craton þe cunande ’ thurgh owte clergy ;

AH þe lande and þat lede þat he gunð in lende,

With his lawes and his lare warre þay ledd by ; 212

þat philosophir, ah þe folke faste he defende

That thay suld noghte in thi faythe, Iohon, þanð affy.

þus merrede he þe men þaire mysse for to mende,

And thurgh mawmetis he made mony a maystry. 216

Thurgh thaym the he soghte,

ffor the, Iohon, forsothe he wroghte,

and tried to
poison him,

A puyson to profe the. 219

He saide, as he thoghte,

If it noyede the noghte,

þanð walde he lufe the. 222

(17)

The poison
slays two
prisoners,

Bot þat puyson to profe, that proudeste in patte, 223

Profirde it two presoners was puneschede in pyne ;

Als faste als þay felyd it, downe dede gunð þay falle,

So was it feH for to frayste, þe fylthe was so fyne. 226

Bot þou sauede thaymð alsone seande thaym aHe,

And saynede þe coppe swetely, and suppede it off syne,

Thow hade no harme : þat be-helde þat hendeste in haH ;

And to the hally þay heledide, bathe he and his hyne. 230

but John re-
stored them,
and drank
the cup
without
harm.

His hyne holly and he
 Trewely trowede þare to þe,
 Be-come þare thi brothire. 233
 þou saide to þat menȝe,
 “Luke þat ȝe lufande be,
 Ilkone to oþer.” 236

(18)

Thou bade thaym be free to frayste in þaire fare, 237 He preaches
brotherly
love and
charity.
 ffaythefuH and frendely tiH euerilk a fere :
 ‘What may þis mene,’ quod these men, ‘mone it vs mare,
 We hafe no meneyond ne mynde of þis matere.’ 240
 “It es þe comma[n]dement of Criste þat I ȝow declare,
 To kepe it be connande aH mankynde clere,
 Luke ȝe releue ilke a lede þat lyk es ȝoure lare,
 To lufe ilk man as ȝoure selfe this lesson ȝe lere. 244
 To lere nowe þis ryghte,
 Gret Godd of his myghte
 Graunte ȝow þe grace ! 247
 And Ihesu, þat worthi wyghte,
 Helpe vs aH to þat lyghte
 For to see his face.” 250

(19)

Wyse men and witty þat of thi werkes wyste, 251 The wise men
of Ephesus
 Weled the for wo[r]thi wirchipe to welde ;
 To be þaire beschope, blethely þay bedde the so blyste, [leaf 233, bk]
 ffor þou myghte in thaire bale, beste be thaire belde, 254 desire John
to be their
bishop.
 Thay menskede the with manhede w^{ith} mytir vn-myste,
 And folowed thi fare freely in firtlie and in felde ;
 Thus thow lyffede in the lande whils oure Lorde lyste ;
 And when hym lykede, he laghte the thi gaste, þou gund
 hym ȝelde. 258
 ffor to ȝelde the thi mede,
 In heuen for thi gude dede,
 When þou heþen paste, 261
 He was redy we rede.
 To þat lyghte he vs lede,
 þat euer more saH laste ! Amen ! 264

Explicit

[leaf 279]

EARTH TO EARTH.

X.

**Memento Homo Quod Sinis Es,
Et in cinerem Reuerteris.**

(1)

Man made of earth sets all his thoughts on earth,	Erthe owte of erthe es wondirly wroghte, Erthe hase getyn one erthe a dignyte of noghte, Erthe appon ⁿ erthe hase sett alle his thoghte, How þat erthe appon ⁿ erthe may be heghe broghte.	4
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(2)

and not on how he must go back to earth, [leaf 279, bk]	Erthe appon ⁿ erthe wolde be a kynge; Bot howe þat erthe to erthe saH, thyngis he no thyng. When ⁿ erthe bredis erthe, and his rentis home brynge, ¹ Thane schalle erthe of erthe hafe fuH harde partynge.	8
---	--	---

(3)

He wins castles and towers,	Erthe appon ⁿ erthe wymys casteHs and towrrys, Thane saise erthe vn-to erthe, 'this es aHe owris'; When ⁿ erthe appon ⁿ erthe hase bigged vp his bowris, Thane schalle erthe for erthe suffire sharpe scowrrys.	12
-----------------------------------	---	----

(4)

and goes glittering in gold;	Erthe gose appon ⁿ erthe as golde appon ⁿ golde: He that gose appon ⁿ erthe gleteande as golde, Lyke als erthe neuer more goo to erthe scholde, And jitt schaH erthe vn-to erthe 3a rathere þan he wolde.	16
------------------------------------	---	----

(5)

but when he is earth he will stink foully,	Now why þat erthe luffis erthe, wondire me thyneke, Or why þat erthe for erthe scholde oþer swete or swynke; ffor when ⁿ þat erthe appon ⁿ erthe es broghte w th -in bryñke, Thane schaffe erthe of erthe hafe a foulle stynke.	20
---	---	----

Mors Soluit Omnia

In the margin are these lines:—

Lim ^{us}	Mu[t]are Nequimus,
Homo	Vnde Superbimus
Prim ^{us}	Terram Terra [<i>or</i> Terre Redimus].
Sordeus.	

¹ This line is repeated in the MS.

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GLOSSARY.

- A, *adj.* one, 3/4, 15/9.
 Abowte-gangande, surrounding, 47/9.
 Affy, *vb.* trust, have confidence in, 94/214.
 Agayne-stande, *vb.* resist, 17/18.
 Alegeance, *sb.* lightening, alleviation, 8/22, 28/22 (O. Fr. *Alegeance*).
 Alkyn², *adj.* all sorts of, 5/6, 8/10.
 Als-tite, *adv.* as soon, at once, 18/31, 22/26.
 Althire-beste, *adj.* best of all, 31/27.
 Althir = genitive aller.
 Alpir-myghtyeste, *adj.* mightiest of all, 31/26.
 Althirwyseste, *adj.* wisest of all, 31/27.
 Alweldande, *adj.* ruling over all, 70/372, 76/4.
 Amynowre, *sb.* almoner, 54/24.
 Anelode, *sb.* unity, 45/27.
 Anence, *adv.* anent, concerning, 2/35.
 Anlypy, *adj.* single, unmarried, 13/22 (A.-S. *andipig*).
 Anouren¹, *vb.* honour, 22/13.
 Anykyn¹, *adj.* any sort, 31/33.
 Apertely, appertely, *adv.* openly, 45/34, 91/103.
 Apperte, *adj.* in apperte, openly, 22/33.
 Are, *adv.* erewhile, before, 81/41, 93/170.
 Assethe, *sb.* restitution, 6/24. The early form of the word 'Assets.' See *Glossary to Pricke of Conscience* (ed. Morris).
 Assoylode, *pp.* absolved, 6/24, 30.
 At, *prep.* to, 27/17.
 At, that, 48/1.
 Athe, *sb.* oath, 6/26.
 Aughte, *sb.* one's own, possessions, 81/49.
 Aughten², *adj.* eighth, 6/7; aughtened, 28/13.
 Avowtry, *sb.* adultery, 13/24.
 Avysede, *adj.* foreseen, expected, 20/12. (No doubt '[un]avysede'.)
 Awe, *vb.* ought, owe, 1 27, 5'2, 8'20.
 Ayers, *sb.* heirs, 31/21.
 Aysell, *sb.* vinegar, 67/252.
 Barrett, *sb.* fierceness, savage enmity (Halliwell), 91/117.
 Barne-tyme, *sb.* progeny, 58/34 (O. E. *bearn-teám*).
 Bathere, *gen.* of both, 8 32.
 Baylyes, *sb.* governors, 53 10.
 Bayne, *adj.* ready, 91/97.
 "So *hann* were *pay* *høpe* two his *hone* for to *wyrk*."—*Allit. Poems*, c. 136.
 Bedleme, *sb.* Bethlehem, 88'7.
 Behouse, *vb.* behoves, 78 62.
 Bekende, *vb.* committed, entrusted, 91/96.
 Belde, *sb.* protection, 95/254. Also used as a verb, to be in safety.
 "Ewre to hyde and to *belde* in *blysse* with *hym* *selvene*."
Morte Arthure, l. 8.
 Bemcs, *sb.* trumpets, 81/37.
 Benysone, *sb.* blessing, 30 13.
 Bese, *vb.* is, 83/94.
 Besily, *adv.* busily, heedfully, 38/32.
 Betakynde, betokened, 30/34.
 Bete, *vb.* make better, heal, 75 71.
 Bewanne, *vb.* won, a stronger form of *wanne*, 93/181.
 Bigged, *vb.* builded, 96/11.
 Birdyne, *sb.* burden, 90 71.
 Ble or blee, *sb.* complexion, 82 87.
 "Us *bus* have a *blode* *bande*, or *fi ble* change."—*Morte Arthure*, 2576.
 Blynnec, *vb.* ceases, 2 1.
 "And get ne *knøde* he *noȝt* *blinne*, For to don an oðer *sinne*."
Genesis and Exodus, 289.

Bollenynge, *sb.* swelling, 12/11.
 Boste, *sb.* boasting, 11/32.
 Boustoure, *sb.* boaster, tyrant, 91/117.
 Bouxomme, *adj.* obedient, 5/27, 20/14, 91/97.
 Bowne, *adj.* ready, 82/65.
 Bowsonnes, *sb.* buxomness, 50/15.
 Brwke, *vb.* enjoy, receive, 82/80.
 Brynke, *sb.* ? edge of grave, bank, mound, 96/19.
 Brynnyng, *sb.* burning, 22/32.
 Bun, *adv.* promptly, 90/71.
 Burde, *vb.* beloved, 86/64, 66.
 Bus, Buse, Bude, *vb.* behoves, behaved, 8/5, 81/38, 85/41.
 Bute, *sb.* boot, remedy, 87/97.
 By-dene, *adv.* thereto, besides, 89/25: straightway, 89/48.
 Bye, *vb.* abide, endure, 91/118.
 Byhonely, *adv.* fittingly, properly, 5/12.
 Byrde, *sb.* lady, virgin, 88/7, 90/71.
 Byse, *sb.* fine linen, 64/147 (M. Gothic *brassau*, Gr. *πρσος*, Hebrew *Bāts*).
 "Sum man was rich and was clothid in purpur and *byss*, and he eet ech day schynnyngli."
 Luke xvi. 19. *Wiclif*.
 Cardinal Virtues, Four, 28/24.
 Carpyng, *sb.* speaking, 7/22.
 Catell, *sb.* chattels, goods, property, 6/21.
 "Bekomes þe *catel* to þe kyng, þat he cast hade."—*Allit. Poems*, 1296.
 Cayre, *vb.* turn, go, 89/46.
 Caytelly, *adv.* wretchedly, 38/34.
 Caytifele, *adj.* wretched, 37/10.
 Cely, vide *Sely*.
 Chasty, *vb.* chastise, correct, 9/17, 21/26 (O. Fr. *chastier*).
 Chaufe, *vb.* warm, 74/53 (Fr. *chauffer*).
 Chase, *vb.* choose, 11/3.
 Clatheles, *adj.* clothesless, 9/10.
 Clede, *vb.* clad, 66/222.
 Clowtis, *sb.* cloths, 40/27.
 Collacyone, *sb.* lecture, 22/26. Compare Mod. Fr. *conférence*.
 Communers, *sb.* partakers of, 1/10.
 Comonyng, *sb.* communion, 3/17.
 Complyn', *sb.* the last or closing service of the evening, 44/2.
 Conabilly, *adv.* carefully, 18/8.
 Conande, *adj.* cunning, skilful, 49/16.

Conandely, *adv.* carefully, thoroughly, 14/2, 4.
 Conaundenes, *sb.* care, skill, thought, 12/34.
 Contekes, *sb.* contests, 21/3.
 Contende, contained, 36/30.
 Cufre, *vb.* cover, conceal, 82/77.
 Cunny, *adj.* comely, fair one, 89/46.
 Cun, *vb.* to know, to know how, to be able, 1/27, 2/30 (A.-S. *cunnan*).
 Daffe (*pret.* of *delve*), dug, 80/1.
 Debonerte, *sb.* kindness, gentleness, 79/96.
 Ded, dede, *sb.* death, 8/22, 26/19.
 Dedeyned, *vb.* disdained, was angry, 91/111.
 Defaute, *sb.* lack, want, 29/28 (Fr. *Défaut*).
 Defend, *vb.* forbid, 37/19.
 Defule, *vb.* overcome, 46/29 (O. Fr. *deffoiller*).
 Deme, *vb.* think, judge, 3/24, 21/9, 91/112.
 Denying, *sb.* thinking, reasoning, judging, 62/82.
 Dere, *sb.* mischief, harm, 92/126.
 Derely, *adv.* richly, 88/17.
 Derfe, *adj.* strong, 92/125.
 Dill, *adj.* secret, cunning, 92/125.
 Do, *vb.* put, 58/31.
 Dolven', *vb.* buried, 4/10.
 Do owte, put away, turn out, 8/15.
 Dortour, *sb.* the dormitory, 51/12 (Fr. *Dortoir*).
 Doungen', *vb.* beaten violently, 41/22.
 Dowte, *vb.* do out, put away, avoid, 22/28.
 Dredles, *adv.* certainly, 92/154.
 Dreryly, *adv.* miserably, 31/20, 41/12.
 Drowy, *sb.* love, 75/65; jewel, 88/17.
 Dule, *sb.* sorrow, trouble, 88/18, 91/112.
 Comp. O. Fr. *Doler*, *souffrir*.
 Dyng, *adj.* worthy, 63/93 (Fr. *Digne*).
 Dysses, *sb.* want of ease, discomfort, 25/5.
 Dyssessele, *vb.* disseized, made to give up, 6/28 (Fr. *Dessaisir*).
 Efter, *prep.* according to, 7/13.
 Eke, *vb.* increase, 70/348.
 Elacion, *sb.* pride, self-sufficiency, 23/21.
 Elde, *sb.* age, 2/26, 7/13.
 Elyke, *adv.* alike, 52/22.

Encheson¹, *sb.* reason, cause, 15/11.
 Endent, *adj.* fixed, set, 88/17.
 Endeynede, *vb.* condescended, deigned, 88/18.
 Enpride, *vb.* pride oneself, 23/24.
 Eschape, *vb.* escape, 16/32 (O. Fr. *Es-chaper*).
 Euen-cristyn, *sb.* fellow-christians, 2/19, 6/18, 10/27.
 Evenhed, *sb.* moderation, 11/12.
 Euyndly, *adv.* evenly, equally, 11/4, 34/21.
 Fallace, *sb.* deceit, 82/77 (Lat. *fallacia*).
 Falles (till), *vb.* belongs to, 15/6.
 Famen¹, *sb.* foemen, 77/50, 92/128.
 Fande, *vb.* try, endeavour, tempt, 5/32, 11/26, 17/17.
 Fandynge, *sb.* temptation, 11/9, 20/12.
 Fare, *vb.* go, 78/74.
 Fasyng, *sb.* performing, 64/157. Comp. Fr. *faisant*.
 Felawrede, *sb.* fellowship, 3/17.
 Fellenes, *sb.* bitterness, awfulness, 46/12.
 Ferde, *vb.* went, 90/81, 92/145 (*pret.* of fare, A.-S. *faran*).
 Fere, *adj.* vigorous, alive, 80/11. (*King Horn*, l. 149.)
 Fere, *sb.* companion, comrade, 90/60, 95/238.
 Ferly, *sb.* wonder, 90/86.
 Fernorye, *sb.* infirmary, 51/19, 55/15.
 Fet, *vb.* fetched, 89/31.
 feele, *adj.* many (Ger. *viel*), 92/145.
 Firthle, *sb.* enclosed land, 95/256.
 Flemede, *vb.* banished, 92/128 (A.-S. *flema*, a fugitive).
 Flom¹, *sb.* river, 65/175. (Used in *Mandeville*.)
 Flytynge, *sb.* contention, 12/13.
 "Stynst of py strot and fyne to flyte
 And sech hys blype full swete and
 swype."—*Allit. Poems*, A. 353.
 Fondyng, temptation, 93/166. See *fundyng*.
 Fone, *adj.* few, 30/9, 90/86.
 Forbysen¹, *sb.* example, 70/361.
 Force, *sb.* necessity, 45/2: a French usage.
 Forhewe, *vb.* despise, reject, avoid, 11/19 (A.-S. *for-hugian*, *Genesis and Exodus*, 3814).
 Forluke, *sb.* foresight, predestination, 4/13.

Forme-fadyrs, *sb.* forefathers, 1/16, 20.
 For-thynkyng, *sb.* sorrowfully thinking over, repenting, 8/4, 94/200.
 The *for* intensive, as in for-spent, for-straight, for-wep, for-lorn, &c.
 Founde, *vb.* journey, 78/74, 83.
 Fourtede, fortieth, 4/20.
 Fratour, *sb.* the hall where the brethren met, 51/10.
 Frayste, *vb.* try, 90/73, 92/146. 95/237.
 freenes, *sb.* freedom, liberty, 39/21.
 Fremmede, *adj.* not of kin, 5/36.
 Fulle, *adj.* foul, 11/9.
 Fulle, *vb.* befoul, defile, 41/9.
 Fun¹, *vb.* found, 90/73.
 Fyaunce, *sb.* trust, 79/93.
 Fyle, *vb.* defile, 7/17, 65/182.
 Gates, *sb.* ways, 92/144.
 Gayne, *adj.* near, 92/144. Compare usage of *against*, in "Against the gate."
 Gelery, *sb.* cheating, trickery, 12/33. See *Glossary to Hampole's Short Treatises*.
 Gente, *adj.* graceful, 88/15.
 Germandir, *sb.* ? some precious stone, 88/15.
 Gerne, *adv.* readily, eagerly, 92/143.
 Gerte or gere, *vb.* make, cause, 6/27.
 Gete, *sb.* jet, 88/15.
 Gome, *sb.* man, 89/29.
 Gouvernaille, *sb.* governor, 33/34.
 Grauen¹, *vb.* buried, 28/5.
 Graythely, *adv.* truly, 89/29; readily, quickly, 92/144 (*Gloss. Allit. Poems*).
 "As mathew melez in zour messe,
 In sothful gospel of god al-myzt,
 In sample he can full graythely gesse."
Allit. Poems, A. 496.
 Grete, *vb.* cry, 93/187; Grett (*pret.* of grete), cried, lamented, 93/187.
 Grewe, greek, 45/14.
 Gruche, *vb.* grudge, 48/3.
 Grysely, *adv.* terribly, 93/187.
 Grysse, *sb.* grass, 21/7, 62/88.
 Gude-doers, *sb.* benefactors, 20/8.
 Gulyardy, *sb.* trifling, vanity, 35/27.
 Gun¹, *vb.* began, 68/276, 69/336. Frequently used as an auxiliary. See *Glossary to Pricke of Conscience*.
 Gylteste, *adj.* ? meaning, 32/12.
 Gysed, *vb.* prepared, 92/143.

Habade, *vb.* waited for, 18/16.
 Hailsed, *vb.* saluted, 92/149.
 Haldande, *adj.* grasping, 29/36.
 Halowes or halous, *sb.* saints, 5/19, 20/11.
 Hamkede, *pp.* entangled, 11/24.
 Hateredyn', *sb.* hatred, 12/3.
 Hatten', *vb.* hight, called, named, 11/35, 13/19.
 Hauynge, *sb.* ability, power, ? wealth, 5/34.
 Hawe, *sb.* a trifle, the least bit, 82/63.
 From the berry of the hawthorn.
 Hede-thewe, *sb.* chief quality, 10/5.
 Hele, *adj.* safe, 3/21.
 Heledide, *cb.* (*prct.* of helde), yielded, submitted. 94/230.
 "Thān they heldede to hir hest alle holly at ones."
 Morte Arthure, 3369.
 Helelynge, *sb.* hiding, 6/5 (A.-S. *helian*).
 Hende, *adj.* graceful, gentle, 90/80: hendeste, 94/229.
 "And the hendeste in hawle midre hevene riche."
 Morte Arthure, 3880.
 Hendely, *adv.* with grace, 55/1.
 Herbere, *vb.* harbour, 29/7.
 Herberles, *adj.* without harbour or shelter, 29/8.
 Herbery, *sb.* harbour, refuge, 29/13.
 Herne-panne, *sb.* brain-pan, skull, 66/226.
 Heryede, *vb.* harried, spoiled, 4/11.
 Hete, *cb.* tell, promise, 83/94.
 Hefen', *adv.* hence, 8/25.
 Hethynge, *sb.* scorn, mockery, ridicule, 39/4, 41/9, 66/229.
 "And henttez þem in heþyng, an usage vn-clene."—*Allit. Poes.*, 710.
 Heuede, *sb.* head, power over, 5/25.
 Heyn', *adv.* hence, 78/74.
 Hippyng, *sb.* hopping over or omitting part of the service, 39/4.
 Homerynge, *sb.* muttering, mumbling, 39/4.
 Hopes, *vb.* thinks, 11/31.
 Horssyng, *sb.* equipage, state, 23/29.
 How-gates, *adv.* how, in what way, 25/36.
 Howssyng, *sb.* building, 50/21.
 Hyghte, *cb.* said, promised, 25/23; hyghttes, promises, 57/2.

Hyne, *sb.* servants, 94/230, 95/1.
 Hyrdes, *sb.* shepherds, 40/32.
 Hyr one, by herself, 55/16.
 Ingate, *sb.* entrance, 51/6, 59/27.
 In-manges, *prep.* among, 46/7.
 Kenne, *vb.* teach, 36/21.
 Kennynge, *sb.* instruction, 21/26.
 Kide, *vb.* shewed, 63/101.
 Knaweliggynge, *sb.* knowing, 57/6.
 Koune. See *Cun*.
 Kychynnere, *sb.* cook, 54/11.
 Kynde, *sb.* nature, 28/11.
 Kynredyn', *sb.* kindred, 17/33, 23/26.
 Lache, *vb.* abandon, leave, 13/9. Fr. *Lâcher*.
 Laghte, *vb.* took, 95/258.
 Lame, *sb.* loam, clay, 80/5.
 Langes, *cb.* belongs, 1/25.
 Lare, *sb.* lore, doctrine, 1/25, 6/2.
 Large, *adj.* bountiful, 47/12, 13, 16.
 Latesomnes, *sb.* slowness, delay, unwillingness, 13/8.
 Lathe, *adj.* loath, 13/13.
 Lawede, *adj.* lewd, ordinary, opposed to *lerede*, 5/17: lawede, *cb.* lowered, humbled?, 32/32.
 Layke, *sb.* strife, 39/3.
 Laythely, *adv.* wickedly, 91/116.
 Laytheite, *adj.* most vile, hateful (A.-S. *lath*), 91/115.
 Lede, *sb.* people, 88/20, 91/115, 94/211.
 Lette, *cb.* lift, 46/24.
 Lelly, *adv.* loyally, truly, 25/26, 31/14.
 Lende, *vb.* tarry, remain, 90/78, 91/93.
 "They put up pavilyons round
 And lendid there that night."
 Halliwells Dict.
 Lesse, *vb.* lose, 6/27.
 Lessynge, *sb.* lessening, 8/24.
 Lesynges, *sb.* lies, 6/9.
 Lete, *cb.* set, 88/20.
 Lene, *adj.* dear, 52/13.
 Lener, *adj.* rather, 38/26.
 Licherouse, *adj.* rascally, 91/115.
 Loos, *sb.* praise, renown, 23/27 (O. Fr. *Los*).
 Lorne, *adj.* lost, 64/141.
 Losengery, *sb.* lying, deceiving, 25/4 (O. Fr. *losengerie*). See *Gloss. to Allit. Poes.*
 Lowssynge, *sb.* losing, 8/33.

- Lowte, *vb.* worship, 5/5.
 Lufe frayners, *sb.* those who demand love, to whom love is justly due, 59/25.
 Lufesonly, *adv.* lovingly, 15/19.
 Lugeðe, *vb.* lodged, 88/5.
 Lurdans, *sb.* villains, wretches, 91/115.
 Lyfelade, *sb.* livelihood, 5/33.
 Lygand, *vb.* lying, 16/1.
 Lyghtere, *adj.* easier, 30/5.
 Lyghtnes, *vb.* enlightens, 57/6.
 Lykyng, *sb.* joy, pleasure, 11/12, 13/12, 39/29.
 Lyne, *sb.* lynt, flax, 21/22.
 Lyte, *sb.* unwillingness, hindering, 13/3.
 Lythe, *sb.* property, 6/14, 6/29.
 "For both lande3 and *lythes* shulle lyttile by he settes."—*Morte Arthure*, 994.
 Lyueande, living, 88/20.
 Mad, made, 1/17.
 Male-esse, *sb.* distress, 18/25 (Fr. *malaise*).
 Manyede, *sb.* plurality, 45/27.
 Mase, *vb.* makes, 23/36.
 Mawmetis, *sb.* idols, images, 94/216.
 Derived from *Mahomet*.
 Mawmetryes, *sb.* idolatries, 5/6.
 Mayne, *sb.* power, force, 82/87, 92/140 (A.-S. *magan*).
 Medefull, *adj.* profitable, 9/24.
 Medles, *adj.* useless, profitless, 39/4.
 Meke, *vb.* humble, make meek, 37/2, 48/12, 48/17.
 Mele, *vb.* speak, 93/186.
 Mene, *vb.* speak, tell, 77/51.
 Menesyng, *sb.* remembrance, mention, account, 89/34.
 Mengede, *vb.* mingled, 4/31.
 Menskede, *vb.* did honour to, 95/255.
 Menze, *sb.* suite, retinue, 23/29, 95/234.
 Merres, *vb.* mars, 80/4.
 Merryng, *sb.* marring, injuring, 3/34.
 Mesure, *sb.* moderation, 27/8.
 Methe or Methfulness, *sb.* temperance, 11/11.
 Mett, *sb.* limit, bound, 11/14.
 Mobles, moveables, goods, 89/43.
 Momellyng, *sb.* mumbling, 39/4.
 Mone, *vb.* admonish, teach, 95/239 (Lat. *monco*).
 "By a tale y shal þou *monc* That fyl betwex the fadyr and the sone."—*Haliuuel*.
 More, *sb.* mortar, 50/29.
 Mukke, *sb.* filth, dirt, 16/19.
 Myghtfull, *adj.* strong, powerful, 53/5.
 Mynynge, *sb.* diminishing, lessening, 3/35.
 Mysse or Myse, *sb.* wickedness, 87/110, 90/58, 91/106, 91/208.
 Myster, *sb.* need, 9/13, 24/34.
 "And swa wyde and large þat it most kepe
 Alle þe creaturs, les and mare,
 Of alle þe world if *myster* ware."
Pricke of Conscience, 7373.
 Na nother, no other, 45/7.
 Neddýre, *sb.* adder, 11/26 (A.-S. *nedder*).
 Neghteb ure, *sb.* neighbour, 6/17.
 Nere, *conj.* nor, 54/19.
 Nerre, *adj.* nearer, 18/2.
 Nesche, *rb.* melt, soften, 32/2. See *Glossary to Pricke of Conscience*.
 Nete, *sb.* neat, cattle, 21/21.
 Nenent, *vb.* name, speak, 5/13; nevynt, 16/20.
 Noyande, *adj.* mischievous, 21/23, 62/63.
 Noyes, *sb.* troubles, discomforts, 25/5; *vb.* 62/66.
 Nyende, *adj.* ninth, 6/12.
 Of, *prep.* ? instead of, 33/34.
 Ofte-sythes, *adv.* oft-times, 2/4.
 Okyr, *sb.* usury, 12/32.
 Olodde, 81/55.
 One, *prep.* on, 17/11, 91/92; = in, 2/34.
 Orloge, *sb.* clock, 58/3, 10.
 Overhope, *sb.* presumption, 10/20.
 Owterage, *sb.* excess, 11/11.
 Palle, *sb.* pall, clerical habits, 94/223 (Lat. *Pallium*).
 Parischenes, *sb.* parishioners, 2/23.
 Paye, *vb.* please, gratify, 55/9. See *Glossary to Pricke of Conscience*.
 Penetancere (r. petancere, v. petance, l. 34), the distributor of the portions or commons in the monastery, 56/20.
 Perawnter, *adv.* peradventure, 2/5.
 Peredes, *sb.* without equal, 34/36, 89/38.
 Perry, *sb.* jewellery, 88/16 (O. Fr. *Perré*). Comp. *Perrière*, a word used for quarry in some French provinces.
 Poleschery, *sb.* meditation, 55/19 (? Gr. *πολεσ-ακίψις*).
 Pouste, *sb.* power, dignity, 65/168, 89/38.

Prinatyse, *sb.* secrets, 57/7.
 Puple, *sb.* people, 91/103.
 Pure, *adj.* poor, 29/31, 33, 34.
 Purvaye, *vb.* provide for, give, 21/16,
 27/17, 41/28.
 Purueance, *sb.* providence, care, 41/28.
 Puttid, *vb.* put, placed, 32/16.
 Pyne, *sb.* suffering, 30/16, 33/4, 94/224.
 Pyssmowre, *sb.* pismire, ant, 21/34.
 Pystill, *sb.* epistle, 2/9.

Qwaynte, *adj.* witty, wise, 16/34.
 "If þou with *quayntyse* conquere hit,
 I quyte þe þy mede."
Allit. Poems, B. 1632.

Racede, *vb.* tore, 66/219.
 Rase, *vb.* rose, 4/25.
 Rathely, *adv.* early, in time, 82/64.
 Raughte, *vb.* reached, procured, 81/49.
 Reall, *adj.* royal, 64/142 (O. Fr. *Real*).
 Refte, *sb.* ? robbery, 24/11.
 Rekk, *vb.* care, 38/23.
 Relyede, *vb.* called, 88/6.
 Reuyng, *sb.* pillaging, 6/4.
 Rewfulness, *sb.* sadness, sorrow, 51/
 19.
 Rewly, *adv.* sorrowfully, dreadfully,
 81/37.
 Rude, *sb.* cross, 4/7, 91/92.
 Rugged, *vb.* tore, pierced, 82/66.
 Rymand, *adj.* 35/16, evidently should
 be *rymand*, ryming, see 35/27.
 Ryuely, *adv.* strictly, 6/32. From *ruyt*,
 to strive. See *Gloss. to Allit. Poems*.

Samen, *adv.* together, 3/27; *sammen*,
 10/17.
 Samenly, *adv.* equally, 3/9.
 Sane, *vb.* heal, 85/40: printed *saue*.
 Sanoyre, *sb.* pleasure, 56/30.
 Saynede, *vb.* blessed, 93/173, 94/228.
 Schende, *vb.* injure, ruin, 87/111.
 Schenschiþe, blame, punishment, 21/17.
 Schente, *vb.* (*part.* of *schende*), injured,
 lost, p. 77/34.
 Schere, *vb.* cut, sever, 64/161.
 Schire, *adj.* pure, clean, 56/33.
 Sekathie, *vb.* injure, 26/30.
 Scowrrys, *sb.* 96/12.
 Scrifte, *sb.* shrift, confession, 8/7.
 Segge, *sb.* man, 92/142.
 Sekyry, *adv.* securely, certainly, 8/22.
 Selcouth, *adj.* strange, 90/88.

Sely, *adj.* blessed, holy, venerable, 51/
 33, 52/11.
 Semblant, *sb.* likeness, 84/21.
 Sembyll, *vb.* assemble, get together, 55/
 20.
 Semle, *sb.* assembly, meeting, battle,
 92/142.
 Semly, *n.* seemly lady, the Virgin
 Mary, 91/99.
 Sere, *adj.* several, 3/12, 12/19.
 Serue, *sb.* service, 73/15.
 Seven Deadly Sins, 7 Virtues, 23/3, 4;
 Seven Works of Mercy, 7 Prayers of
 the Pater Noster, 23/2.
 Skikk and skekke, *vb.* quarrel and con-
 tend, 82/59. *Halliwell*.
 Skyll, *sb.* reason, 1/7. Skillwyse, *adj.*
 reasonable, 1/12, 8/16; skillwysly,
 11/15.
 Slake, *vb.* slacken, 87/105.
 Sleghte or Slegheues, *sb.* wisdom, pruden-
 ce, 10/34.
 "When he stey tyll heven on halghe
 Thursday,
 Þat wate he best thurgh wytt and
 sleght,
 What space þat way contened of
 heght."—*Pricke of Conscience*, 7696.

Slewthe, *sb.* sloth, 13/6.
 Slokyns, *vb.* slackens, 24/7.
 Slomers, *vb.* slumbers, 58/18.
 Slyke, *adj.* suchlike, 35/27.
 Soceryes, *sb.* sorceries, 5/7.
 Somdele, *adv.* somewhat, 51/17.
 Sonndayes, *sb.* Sundays, 2/14.
 Sothefaste, *adj.* true, 3/6, 10.
 Sothefastly, *adv.* truly, 3/8, 26.
 Sothefastnes, *sb.* truth, 16/11.
 Sott, *sb.* fool, 55/7 (Fr. *sot*).
 Sownnes, *vb.* sounds, 46/12.
 Sparre, *vb.* shut, bar, 51/4.
 Speres, *vb.* closes, fences, 54/28.
 Spire, *vb.* speer, ask, enquire, 80/2.
 Spousebreke, *sb.* adultery, 13/25.
 Spycs, *sb.* species, sorts, 11/32 (Fr.
Espèce).
 Spyll, *vb.* go to ruin, 85/39.
 Stallworthe, *adj.* stalwart, strong, 7/35.
 Stalworthnes, *sb.* strength, 11/3.
 Stamerynge, *sb.* impediment, obstacle,
 13/18.
 Stede, *sb.* stead, place, 8/2, 26/15.
 Steke. See *Stesky*.

Steskys or Stekys, *vb.* shuts, encloses, bars, 51/1, 7.

"For qwho his eris frome the puple
stekith."—*Sir Lancelot*.

Stenen³, *sb.* voice, 59/15.

Steve or Steighe, *vb.* ascended, 4/21, 28/9.

Stonnde, *sb.* moment, portion of time, 78/81.

Strynde, *sb.* strain, generation, race, 85/27 (A.-S. *strýnd*).

Sugettes, *sb.* members of their congregation, 2/23, 2/28.

Surquytry, *sb.* arrogance, presumption, 23/9.

Swylke, *adj.* such, 14/5.

Swynke, *vb.* labour, toil, 13/15.

Sybb, *adj.* near of kin, 5/36, 13/27.

Syll, *sb.* ornament of jewellery, 94/201 (A.-S. *sigel*).

Syte, *sb.* disappointment, annoyance, 11/35. See *Glossary to Allit. Poems*.

Sythen¹, *adv.* afterwards, then, 2/25.

Tade, *sb.* toad, 16/21.

Takyn³, *sb.* token, 42/18.

Tane, one, 6/34.

Tente, *vb.* try, 5/20.

Terymes, *sb.* terms, periods, 82/83.

That, *conj.* than, 81/28; as, 27/9.

Thede, *sb.* land, country, 91/113 (A.-S. *þeod*).

"Such a knight in this *thede*
Saw I never name."—*Syr Percival*.

Thee-banes, thigh-bones, 43/11.

Thewe, *sb.* quality, habit, 10/13, 51/35.

Hedethewes, chief qualities, 10/5.

Tholede, *vb.* bore, endured, 4/4 (A.-S. *þolian*).

Thole-mode, *adj.* patient, 9/20.

Thralles, *sb.* slaves, 31/20.

Thraly, *adv.* harshly, cruelly, 91/114.

Threhede, *sb.* Trinity, 60/7.

Threthed, *vb.* threatened, 91/114.

Thurte, *vb. pres.* of *thar*, to need (*Gloss. to Pricke of Conscience*), 68/273.

Thus gate, *adv.* in this way, 19/4.

Till, *prep.* to, 15/6, 7.

Tite, *adv.* soon, quickly, 18/31, 22/26, 31/18.

To-reuen³, *pp.* utterly riven or cut, 66/213.

Tother, *adj.* second, 3/5, 36.

Toylede, *vb.* carried off, 91/114 (? O. Fr. *toller*).

Trauayle, *sb.* labour, 1/23.

Tray, *sb.* vexation, annoyance, 1/23 (A.-S. *tréga*).

Trayste, *sb.* trust, faith, 27/12; *adj.* trusty, 90/89.

Tre-mortasse, wooden mortice, 67/242.

Trouthe, *sb.* faith, 10/7, 27/12.

Trowhe, *sb.* faith, 70/348.

Twyn¹, *vb.* sever, divide, 20/15, 24/23.

Tyde, *sb.* time, 88/2.

Tyne, *vb.* lose, 38/35.

Tynte, *adj.* lost, ruined, 18/11, 33/4, 69/340.

Umbethynke or Umthynke, *vb.* remember, 16/24, 25/32, 80/22.

Unbylowkede, *vb.* included, 6/34.

Unknowlechyng, *sb.* ignorance, 2/32.

Unschamefulness, *sb.* want of shame, 23/20.

Unskilwyse, *adj.* unreasonable, 12/18.

Un-wylde, *adj.* good, virtuous, 89/55.

Versy, *vb.* verse, repeat, 38/30.

Vgglynes, *sb.* horror, 24/21, 43/27. See *Glossary to Pricke of Conscience*.

Vnboussomnes, *sb.* disobedience, stubbornness, 11/33, 23/7.

Vndirlowttes, *sb.* dependents, 2/11.

Vndirsett, *vb.* lay the foundations of, 50/33.

Vndroune, *sb.* one of the mediæval service hours, 9 o'clock A.M., 41/18.

Vnhamlynes, *sb.* strange affectation, 11/33.

Vnmyghtfull, *adj.* powerless, 53/3.

Vn-myste, *adj.* good, honourable, or not cloudy, bright, shining, 95/255.

Vnuoyeand, *adj.* innocent, 62/71.

Vnskilwyse, *adj.* unreasonable, 12/18.

Vnthewes, *sb.* bad habits, 54/27.

Vppe-rysynge, *sb.* Resurrection, 3/21.

Wakire, *adj.* wakeful, active, 52/14.

Walde. See *Wolde*.

Wandreth, *sb.* adversity, 11/5.

Wane, *vb.* won, 93/181.

Wau'es, *sb.* abodes, houses, property, 89/45.

"Deth woned in the *wau'es*."

Piers Pluriman.

Wanhope, *sb.* despair, 10/18, 21/7, 21.

Waresche, *vb.* heals, 24/23.

- Warre, *adj.* cautious, 52/14.
 Wathes, *sb.* dangers, difficulties, 10/35.
 Waxande, *vb.* growing, 20/35.
 Wedde, *sb.* pledge, 85/53.
 "Hath any mon upon a *wedde*
 Borowet at the oght in nede?"
 Halliwell's Dict.
 Welde, *vb.* possess, wield, govern, 80/
 16.
 Wellande, *adv.* boiling, 91/121.
 Wemles, *adj.* without harm or blemish,
 19 19, 64 133.
 Wende, *vb.* go, 3 28.
 Were, *sb.* ware, guard, 7/28.
 Werode, *vb.* guarded, 89 56.
 "My woodbine so wolok that *wered*
 my hevede."—*Allit. Poems*, C. 486.
 Weryede, *vb.* warried, cursed, 94/195.
 "pai sall *wery* be tyme þat þai war
 wrought."
 Pricke of Conscience, 4122.
 Wetandly, *adv.* knowingly, 6 27, 69/
 314.
 Whatekyn, what kind of, 81/35.
 Wilnes, *vb.* desires, wills, 12 11.
 Wilnynge, *sb.* desiring, 12/28.
 Witter-wyssynge, *sb.* instructor, guide,
 13 18.
 Wode, *adj.* wood, mad, 68/305.
 Wonden, *pp.* wound, wrapped, 4/9, 40/
 28.
 Wonnynge, *sb.* dwelling, 61/40.
 Worthē, *vb.* to nought, go to nought,
 59/8 (*A.-S. wurðian*).
 Wrangwyse, *adj.* wrongful, 12/28: the
 adv. occurs, 12/31.
 Wrenkis, *sb.* tricks, stratagem, 52/34.
 "For it ledes a man with *wrenkes* and
 wyles
 And at the last it hym begyles."
 Pricke of Conscience, 1360.
 Wrethe, *vb.* wrath, enrage, 48/4.
 Wyes, *sb.* men, 93 159.
 "Sythyne wente into Wales with his
 wyes alle."—*Morte Arthure*, 56.
 Wyllylyere, *adv.* more readily, 58/2.
 Wyssse, *vb.* teach, make known, 10 34,
 69 319, 88 13.
 Ydillchipe, *sb.* idleness, 5/10, 13/12.
 Ynence, *prep.* on account of, anent, con-
 cerning, towards, 25/30, 33/2.
 Yrke, *vb.* be weary, 24/6.
 ȝeme, *vb.* cares for, practises, 7/6, 73/
 19; guards, protects, 11/12.
 ȝerne, *vb.* desire, eagerness, delight in,
 5/21, 6 12, 17.
 ȝernely, *adv.* carefully, eagerly, 53/15.
 ȝode, *vb.* went, 40 9.
 ȝolden, *vb.* yielded, 25/23.
 ȝoo, *adv.* yes, 94 193.
 ȝyfe, *conj.* if, 17/36.



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